

THE EAST FRONT OF INGLE HALL

*The other buildings of the school are east of the new building. Between them are the low Chinese buildings shown in the foreground. Bishop Roots desires to purchase this property in order that it may be thrown into the compound and the disadvantages arising from having the buildings of the school so separated, removed*



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# THE SPIRIT OF MISSIONS

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## THE PROGRESS OF THE KINGDOM

PRAYER has been called the universal art. It might also be called the universal instinct. A distinguished

*The Universal  
Art*

English scholar has said that "from the dawn of authentic history man has al-

ways prayed. We unroll Egyptian papyri and find them filled with forms of prayer. We unearth Babylonian tablets, and amid all their sorceries and superstitions there is prayer. We translate the ancient books of India, of Persia, and of China, and they too are replete with prayer." Such a fact is a ringing call to missionary service and missionary intercession. It tells us that however imperfect such prayers may have been, or may be to-day, yet those who utter them are seekers after God. The great heart of humanity will ever be restless and hopeless until it finds its rest and its hope in Him who is the Way, the Truth, and the Life.

We offer our intercessions not that we may try to change the will of God, but that we may seek to fulfil that will. We are sons; therefore we can enter into correspondence with the Father's purpose; we can know, in some degree at least, the Father's plans. Thus our missionary intercessions mean our endeavor

to shape our wills and our lives so that we may see and co-operate with God's purpose for all mankind. When Christians everywhere pray in that spirit and with that motive, all else will be as nothing. Obstacles will be overcome, difficulties will disappear, and the complete and final triumph of the Kingdom will be at hand.

BY a happy coincidence, on a single day, October 23d, 1907, three new buildings were opened for the service of

*New Buildings  
for the Church's  
Work*

*I. The Manila  
Hospital*

the native community in the Church's work in the Philippines and China. In Manila, Secretary T a f t opened the first

building of the University Hospital. The Rev. Mercer G. Johnston, rector of the Cathedral parish, presided in the absence of Bishop Brent, and spoke of the medical work begun early in Bishop Brent's episcopate at St. Luke's Dispensary. The present enterprise is the outgrowth of this small beginning. That something larger than a dispensary is needed has been evidenced by the crowds that flock to its doors every morning. The *Manila Cable News* says:

"The lame, the halt, the blind, the sufferers who have passed weary vigils in the dim interiors of *nipa* huts, far removed from medical care and all modern appliances, passing to the great beyond amidst the silent indifference of the native, realize that succor has come, and at the hands of the American."

The building opened by Secretary Taft was given by graduates and students of the University of Pennsylvania and is the first of a group of buildings which it is hoped will be erected in the future with the gifts of men identified with other American universities. With its present capacity of thirty beds the hospital will do its best to minister to the need of the community. Its first care will be the poorer element of Filipinos, but provision will also be made for American patients who can afford to pay for hospital privileges, and thereby help to make possible a larger measure of free work. Dr. Saleeby, who has had charge of the medical work in Manila for the past ten months and who superintended the erection of the building, will continue in charge.

ELSEWHERE in this issue will be found a full report of the opening of the new Ingle Hall at Boone College, Wuchang. It was written by a young Chinaman, a graduate of Boone, and a pupil of the late Bishop Ingle, whose devoted life

*New Buildings  
for the Church's  
Work*

*II. Ingle Hall,  
Wuchang*

and unwearied service the new hall commemorates. Every visitor from abroad who has seen Ingle Hall has been astonished to learn that only \$18,000 have been spent in its erection. Some American business men, after visiting it, estimated that an equally good structure would cost at least \$60,000 in the United States. Although it has been open less than three months the new building has already proved invaluable to the institution of which it is a part. For it has provided accommo-

dations for about 100 of the lads of the preparatory department, and has made it possible to receive many more than could otherwise have been received. It cannot long be retained for this use, but must shortly be devoted entirely to the work of the college department. For this there is an increasing demand. Indeed, it is almost pathetic to note the eagerness of young China for western learning. This eagerness, unfortunately, is at times exploited unworthily for personal gain by some Chinese. By others it is made the occasion for equally pathetic attempts to meet a recognized need, as, for instance, was the case with the Chinaman who, having received just a smattering of western lore, established a school and hung out the sign "English taught as far as the letter G." Scores of young Chinamen eager to learn flocked to the school.

WHEN it is remembered that in this country there is one physician to every 625 of the population, while in China the ratio is one to 2,500,000, any forward step in the Church's medical missions is to be heartily welcomed. Not only does such an event bring satisfaction to the Christian people of this land who, through the merciful ministry of a hospital, are endeavoring to interpret the love of God to people who do not know Him, but it is an occasion of great interest to many leaders of the Chinese, as was evidenced by the presence of about forty mandarins at the opening of the new St. James's Hospital at Anking. The presence of a special representative of the viceroy and of the governor of the province indicates the cordial attitude of official Chinese toward this phase of missionary work, as did the presence of numerous officials at the opening of Ingle Hall, Wuchang, toward the work of Christian education.

*New Buildings  
for the Church's  
Work*

*III. St. James's  
Hospital, Anking*



Viceroy Tuan Fang, whose important duties prevented his presence at Anking, has placed himself squarely on record in both these respects.

*Progress at  
Anking  
Since 1899*

Dr. Woodward is to be congratulated upon the outcome of his eight years'

work in China. Going to the empire in the autumn of 1899, he was soon sent forward from Shanghai, where his first insight into the life of a medical missionary was gained, to Anking, then one of the least promising and most poorly equipped of the China stations. Setting to work at once with the limited means at his disposal he soon erected, at a cost of about \$1,500, a hospital which, indifferent as it was in construction and equipment, was nevertheless infinitely better than anything that Anking had ever seen before. Working energetically with the Rev. Mr. Lindstrom, then in charge of the evangelistic work, and the Rev. Mr. Lee, who came later, Dr. Woodward contributed his full share to the steady development of the whole round of missionary service. The activities of the mission soon outgrew its equipment, so Dr. Woodward was selected to spend a few months, late in 1904 and early in 1905, in this country. Many will recall the characteristic zeal with which he placed before everyone the great need and opportunity at Anking. The response was gratifying. About \$30,000 were given for the equipment of the mission. Since his return to China in the summer of 1905, Dr. Woodward and his associates have been busy with the long negotiations required for the purchase of property in China, and then with the tedious task of erecting, with Chinese labor, a building to conform to western construction and sanitary standards. The result of all this effort is seen to-day in a compound which has few equals in the China mission, in a hospital that certainly has no superiors in any part of the mission field, in a boys' school

that is growing apace and promises to develop into another Boone College, and in a steadily increasing evangelistic work in the city of Anking and for a radius of sixty or seventy miles around. The staff at Anking deserves the gratitude of home Christians for its large and statesmanlike plans and its energy in putting them into effect. We venture the prediction that within a few years there will be none of its work abroad upon which the Church at home will look with more just pride and satisfaction than upon that at Anking.

AS the Rev. Dr. Reese, of Nashville, has found it impossible, for health reasons, to accept his election by the General Convention to be Bishop of Wyoming, the Presiding Bishop has asked Bishop Funsten, of

*Double Duty  
for the Bishop  
of Idaho*

Idaho, to give episcopal oversight to Wyoming until a bishop can be elected. This Bishop Funsten has agreed to do, though it puts upon him a double measure of responsibility and complicates still further the question of securing adequate support for enterprises already under way. Going as he did, eight years ago, to a district where the Church had but little in the way of equipment, Bishop Funsten has had an even greater measure of anxiety than most missionary bishops, for to a considerable extent he had to create the instruments with which the work was to be done. After using to the utmost the means available for direct missionary effort in reaching people widely scattered in the towns and ranches, he found hospital and educational work indispensable, if the Church was to do her full duty to the community.

*School and  
Hospital as Aids  
to the Church*

Bishop Funsten found St. Margaret's School, begun in Bishop Talbot's episcopate, doing effective work, but it was over-

crowded, and to enlarge it has become an imperative duty. There was no well-equipped hospital in the district, but great need for one, so a venture of faith had to be made through the erection of St. Luke's. In less than five years it has become necessary to enlarge it to a present capacity of seventy beds. The editor, having been privileged to visit Bois , knows personally of the telling work being done at St. Luke's and St. Margaret's. Every dollar invested in them has counted for good and has paid many hundred per cent. in the formation of Christian character—if such a product can be reckoned in the terms of finance. These two institutions stand as bulwarks of righteousness and as aggressive agencies for the wider distribution of the Church's influence. The average visitor sees in St. Luke's and St. Margaret's successful institutions, but few know what they have cost the bishop, in anxious struggle through several years, to secure needed funds.

### *The Penalty of Success*

Both school and hospital have paid the penalty of success. The necessary enlargements have meant the expenditure of considerable money at a time when it was almost impossible to secure help. Yet the risk had to be taken and it was taken bravely and hopefully. The new building for St. Luke's has cost \$33,000. The hospital is practically self-supporting, but it cannot from its earnings provide equipment. Seventy gifts of \$100 each are needed for equipment and furnishing. Its new operating room still requires equipment that will cost \$1,000. The new building for St. Margaret's has meant an expenditure of close upon \$15,000. Last year its enrolment was 114. From every part of the district, from mining towns and from ranches, and from neighboring states, these girls have come to be trained under the Church's influence. Many of them return to their home communities to be champions for the Church; often

to be the centres around which new mission work can be begun. They will unquestionably do much for the Church's work in the Northwest, where in the coming years they will control many a home, and so do their part toward raising the tone of social and religious life. It would be a great help to Bishop Funsten to have some of the new rooms furnished at a cost of \$50 each, or to secure the \$400 needed for the forty desks in the study hall costing \$10 each.

CHINA is finding that to develop an educational system something more is necessary than opening schools and employing teachers, even though the latter may have made, according to their

light, a thorough study of western learning. Dr. Boone, of Shanghai, says that in several parts of the empire the managers of the new government schools have found that their students have no respect for the moral teachings of Confucius, and that instead of devoting themselves to study they have taken to drink, gambling and licentious living. We are not unaware that a sober and right-thinking Chinaman might find some things in our American university life that would cause him to open his eyes and ask whether the Christian code of morals has any recognition or is of any effect. The interesting feature of the situation in China, however, is that the directors and parents, who represent the upper classes, are becoming alarmed. At Nanking they have requested the missionaries to give religious instruction in the schools. At Tientsin the authorities of an important military academy have appointed a Chinese clergyman as chaplain, with permission to teach Christianity to the students. At another great school in the province of Chihli, the missionaries have been asked to give regular religious instruction.



"The director general of public instruction at Nanking," says Dr. Boone, "is a mandarin of high rank. He is an old man—not a Christian—but he has read the New Testament many times and is quite familiar with the doctrines of Christianity. A few days ago he said to a missionary: 'Our guides are the moral maxims of Confucius, but they no longer have any effect; they are abstract truths, no spiritual motive behind them. Buddhism is occult, spiritual—it has nothing to do with morality. The only religion that teaches both the spiritual wants of mankind and the principles of morality also is the Christian religion; that is why we wish you to teach it in our leading schools.'"

WHEN one looks through the seventeen pages in the December number of *The World's Work*, devoted to telling of "American Healing around the World," he feels that missions are coming into their own. In this

*How Missionary  
Physicians are  
Doing the  
World's Work*

article, Mr. Edgar Allen Forbes tells in vivid fashion of "the missionary physician's ministry to human suffering in all lands." After reading the article one is inclined to agree with Mr. Forbes's statement: "If, at Christmas time, we ask the man who has seen all that is worth seeing in the world what is the most beneficent work that he has witnessed in any quarter of the earth, he will probably name the work of the men and women who carry the gospel of Jenner and Pasteur and anesthesia." It is, perhaps, a little unnecessary for Mr. Forbes to remark: "We are entitled to our individual estimates of the usefulness of the man who goes abroad with the Bible and hymn-book, but there can be little difference of opinion regarding the man or woman who carries his gospel in a surgical case, whose chapel is a thatched dispensary in an out-of-the-way place in the world." For,

as he intimates elsewhere in the article, these physicians would not be doing their work in barbarous and semi-civilized lands if it were not for the religious motive. Their support too is provided not by merely charitably-minded people, but by those whose constraining motive is love for our Lord and His children. He puts a searching question when he asks: "With all the wealth that its membership represents, who ever heard a suggestion that the American Medical Association send one or fifty of its members to Africa or China for un-mixed humanitarian work?"

*On the Trail  
of the Medical  
Missionary*

Tables of missionary statistics tell us that there are about 800 missionary physicians representing all Christian bodies of this country and Europe. Their widespread distribution is graphically put by Mr. Forbes when he says: "You may journey from the Golden Gate to Stevenson's grave in the South Seas, wind your northward way through the Pacific Islands to Canton and Shanghai, take the overland trail across Asia to Constantinople or swing south to Bangkok and westward to Suez; then you may circumnavigate the Dark Continent, or cross it from Cairo to Capetown and from Sierra Leone to Khartum, and in all these months and months of travel you will never be far from the American missionary physician. His diploma is from one or the other of the best medical colleges in the United States, and his experience has been gained in a practice probably larger than that of any professor that taught him.

"These countrymen of ours are in the torrid belt of Africa and at Point Barrow, 400 miles within the Arctic Circle, where mail is delivered once a year. Their hospitals are in the New Hebrides and among the fisher-folk of Labrador, a thousand miles north of the Gulf of St. Lawrence. They are administering chloroform in Jerusalem

and Damascus and Tyre, vaccinating in Peking and Singapore and on the road to Mandalay, giving quinine in the malarial forests of the Zambesi, the Congo and the Niger. They are on the slopes of the Andes and high up in the Himalayas, the 'roof of the world.' There is a medical station at Harpoot, near the headwaters of the Tigris and the Euphrates, and these are the instructions how to get there: 'Cross the Bosphorus from Constantinople to Scutari and take the train to Angora, going thence for three weeks by caravan.'"

### *The Good Work of Other Christians*

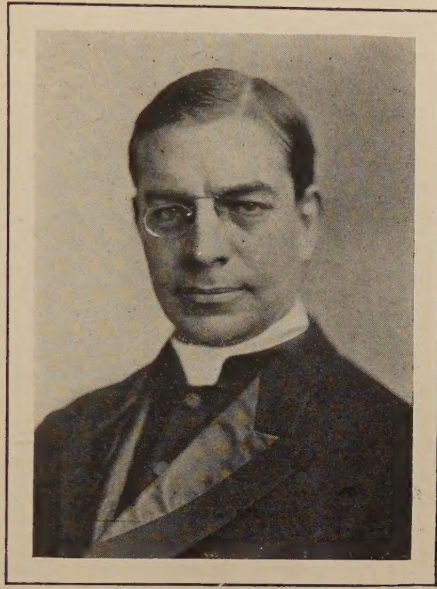
Churchmen will regret with good reason that Mr. Forbes should have ignored the important work of our own hospitals in China, Japan and the Philippines. The range of his descriptions is confined almost entirely to what he calls "the four aggressive denominations—the Presbyterians, the Baptists, the Methodists and the Congregationalists." There is, it must be admitted, some justification in his selection when it is remembered that the American Presbyterians alone are represented in the foreign field by about 100 physicians, nearly half of them women. The Congregationalists, Methodists and Baptists each have about fifty physicians on their staff. This Church has thirteen. The medical work of these four bodies reached last year more than a million and a half of people. It was done at a cost that must seem absurdly small to a physician accustomed to our American standards. The average expenditure for each physician was about \$1,400, including his own salary, the salaries of his native assistants, supplies and other expenses. Yet this low cost must not by any means be taken to mean poor work, for some of the hospitals abroad, like our own St. Luke's, Shanghai, St. Luke's,

Tokyo, and St. James's, Anking, have equipments that would be in many ways equal to the best in this country, while our physicians, if they were in private practice in this country or among the foreign communities in Japanese and Chinese cities, could easily earn six or eight times as much as their missionary salaries.

### *Striking Achievements Abroad Languid Interest at Home*

It would seem to be high time for American physicians to abandon their attitude of apparent or actual indifference to the work of the fraternity abroad. Mr. Forbes, in speaking of the honor shown American physicians by foreign governments, says: "In striking contrast to the appreciation and honors that have been theirs in the countries where they labor, is the languid interest shown by the physicians in America in this, the most unselfish work that stands to the credit of their profession. I have been present at scores of medical and surgical meetings, ranging all the way from local societies to the American Medical Association, but I never heard even an allusion to the remarkable work of healing and of prevention being done by these over-seas practitioners. It is a long search among the medical journals of the United States before one finds a single article about any of them. Much has been written and said by physicians with reference to the important work of Colonel Gorgas in Havana and Panama, but never a word about Dr. Ker, of Canton, whose achievements even Colonel Gorgas might envy. The men who risked their lives in the yellow-fever investigations have been appropriately applauded by their colleagues, but no medical society ever hears a reference to the equally daring men that are even now imperiling their lives and those of their families in cholera epidemics in the Far East."





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THE RIGHT REVEREND  
ROBERT LEWIS PADDOCK

## THE BISHOP OF EASTERN OREGON

THE first consecration of a bishop for the new districts erected by the last General Convention occurred on December 18th, when the Rev. Robert Lewis Paddock was consecrated as Bishop of Eastern Oregon in the Church of the Holy Apostles, New York. Bishop Tuttle came on from St. Louis to preside and had as co-consecrators Bishop Potter and Bishop Satterlee. The sermon was preached by Bishop Greer. The presenters were Bishop Wells and Bishop Scadding. There were also present: Bishop Burgess, Bishop Kinsolving, of Brazil, Bishop Johnson, of South Dakota, Bishop Spalding and Bishop Courtney.

The new bishop has been rector of the Church of the Holy Apostles for nearly six years, and during that time has done exceptionally effective work in a needy section of New York. He has put new life into a declining parish,

greatly improved its status, gathered about him a staff of paid and volunteer workers, and has, with their aid, made the name of the church stand for helpful service in the community.

As a lad of eleven he went to the Pacific Coast, when his father was consecrated Bishop of Washington State, remaining there until he returned east to finish his education. He took his college course at Trinity, Hartford, and his theological course at Berkeley Divinity School, where he was privileged to come under the influence of the great Bishop John Williams.

Bishop Paddock has always felt keenly the obligation resting on every Christian man for Church extension, and hoped at one time to be able to go to the foreign field. Though prevented from doing this, he found within two years after his ordination a field of great usefulness at what was then the New York pro-cathedral in Stanton Street, on the

crowded East Side. It was his effort to safeguard the young men and women of his congregation from the vicious influences surrounding them, that brought him into contact with the police force. He appealed in turn to the officer on patrol, the captain of the precinct and the inspector of the district. He was laughed at and insulted for his pains. Meantime moral conditions on the East Side went from bad to worse. Finally the facts about Mr. Paddock's treatment at the hands of those who should have aided him in protecting his young people came to the knowledge of Bishop Potter, and the result was an open letter to the then Mayor. It was one of the most scathing documents ever addressed to a public officer in New York. Mr. Paddock's experience in this matter, and the events growing out of it, led to the overthrow of the municipal ring, and such a moral revolution, under Mayor Low, as on the East Side had not been known for many a year.

The missionary record of the Church of the Holy Apostles is suggestive. Though the resources of the congregation are limited it has from the beginning of the Apportionment Plan given more than the amount asked of it. A

year ago, when the curate, the Rev. L. M. A. Haughwout, volunteered for service in Mexico, the congregation determined to mark the fifth anniversary of Mr. Paddock's rectorship by increasing its offerings for missions to an amount that would enable it to assure the Board of Missions that it would be responsible for Mr. Haughwout's salary, thus making him its "own missionary." Within a twelvemonth, therefore, the parish has been called to give both its clergy to the mission field.

Eastern Oregon is an almost unworked field, so far as this Church is concerned. Its fifteen congregations contain 628 communicants. There are four clergy besides the bishop. The central and southern sections of the district are still an almost unbroken wilderness. The one railroad line runs through the northeastern corner from Huntington to Umatilla, and so along the Columbia River on the northern boundary to Hood River and Portland. Ranching and mining are the chief industries. Irrigation is opening new sections and attracting immigrants, among them a large Mormon element. The chief towns are Baker City, 7,000; Pendleton, 4,500; The Dalles, 3,500, and La Grande, 3,000.

## THE BISHOP OF WESTERN COLORADO

ON December 19th, in Christ Church, Trenton, of which he has been rector for the past fifteen years, the Rev. Edward J. Knight was consecrated Bishop of Western Colorado. The Right Rev. John Scarborough, D.D., acted as consecrator and was assisted in the service by Bishop Lines, of Newark; Bishop Mackay-Smith, of Pennsylvania; Bishop Darlington, of Harrisburg; Bishop Talbot, of Central Pennsylvania; Bishop Spalding, of Utah, and Bishop Paddock, of Eastern Oregon. Bishop Spalding preached the sermon.

The new bishop was prepared for the University of Pennsylvania, but before completing his course entered a Philadelphia banking house, where for two

years he held a responsible position. Then he abandoned business life to prepare for the ministry. He entered the class of 1891 at the General Theological Seminary. After completing this course he took two years in the Department of Philosophy at Columbia University, New York, in the meantime acting as one of the instructors at the General Seminary. Then he went to Trenton, where he founded the associate mission. The work done from this centre has been felt in every part of the diocese. Eight self-supporting parishes and some thirty missions are the fruits of its work.

Bishop Knight's parochial experience has been confined entirely to the parish of which he was rector at the time of his





THE RIGHT REVEREND  
EDWARD JENNINGS KNIGHT

consecration. The character of the man and his work at the General Seminary made a deep impression upon his fellow-students, and the conviction was frequently expressed that he would be the first bishop in that class. This prediction has not been quite fulfilled, as Bishop Spalding, who was his classmate, was called to the episcopate just three years ago.

Bishop Knight will take up his work in Western Colorado early in the year. He goes to a district set off from the Diocese of Colorado in 1895. It has had, however, no bishop of its own for about ten years. At the Washington Convention of 1898 it was made a part of the District of Salt Lake, and was under the care of Bishop Leonard until his death in 1903. Since 1904 it has been under the care of Bishop Spalding. At present there are in the district eight clergy and twenty-two congregations, only two of which have more than 100 communicants—St. Mark's, Durango, with 103, and St. Matthew's, Grand Junction, with 137. The total number of communicants is 759—about 100 more than Bishop Knight leaves in his Trenton parish. Many enterprises, irrigating, mining and rail-

roading, are now under way in the district, and it promises to be an important field for the Church's work.

## THE LAYMEN'S FORWARD MOVEMENT CONFERENCE

*Indianapolis, February 2d*

THE Laymen's Forward Movement of the Middle West has its annual conference in Indianapolis February 2d and 3d. Bishop Francis hopes to have the cause of missions presented in all the Indianapolis and nearby parishes on Sunday morning by lay speakers. In the evening, a great mass meeting is to be held in Tomlinson Hall. Monday will be used for conference sessions at which the laymen will discuss various aspects of missionary work and what laymen can do to further the enterprise. The laymen of the Fifth Department, including the dioceses in the states of Ohio, Michigan, Indiana, Illinois and Wisconsin, are the only laymen of the Church who at present are holding an annual conference in the interest of Church extension in its general aspect.



THE FRONT PORCH OF THE NEW INGLE HALL

## THE OPENING OF INGLE HALL

BY T. L. T'SEN

PRESIDENT OF THE BOONE ALUMNI ASSOCIATION

**S**ILENTLY but steadily, unostentatiously but zealously, an educational institution does its routine of work day by day. Few people come here and few people are given permission to view the premises with the exception of those who are interested or engaged in educational work. Here is a place not for play, but for work, nor is it an exhibition fair. But it is on occasions such as commencement day or the formal opening of a new building that guests are invited and are made acquainted with the work done here, its success, its importance, its needs.

October 23d afforded such a day to Boone College, being the day fixed for the formal opening of Ingle Hall, a building erected to the memory of the late Bishop James Addison Ingle, first Bishop of Hankow. This day will ever

be a memorable one in the history of Boone.

The day was fine and crisp after a long season of heavy rain, and there were more than a thousand people present on this occasion. All the members of the American Church Mission in Hankow and Wuchang, many members of other missions, the commander and the wardroom officers of the U. S. SS. *Helena*, the United States consul-general, the superintendent of education, the Hankow *taotai* and several generals of the Chinese army were among those who attended the exercises of the day. We were also honored with the presence of many ladies, both Chinese and foreign. By the courtesy of the commander, the band of the *Helena* was in attendance the whole day and supplied good music.

At half-past seven there was a memorial



celebration of the Holy Communion. The church parade took place at ten o'clock. Both services were fine and numerous attended and the choral part was especially melodious. Soon after the second service, there were some athletic sports which might be called "extemporaneous." Considering the fact that the ground was wet and slippery and in many places there were pools of water and that they were done without previous practice, the results were rather satisfactory. The first event was the 100 yards' dash, won by Matthew Tsen in 12½ seconds. Next there was the sack race, the small "chaps" in sacks presenting an amusing sight. Some who had too great an ambition fell down on the ground and it was only after rolling on the spot once or twice that they could stand on their feet again. Robert Liang was first in this event. Lucius Wang, as was foretold by everyone, won the high jump easily by 4 feet 11 inches. The fourth event was also a dummy event, won by Bryant Tsuan. It was amusing to see the small "kids", each trying to outdo his competitors in trying to gather the ten potatoes into his pail first. The hurdle race was won by its record holder, Harvey Hwang, who did it in 17½ seconds. The sixth and the last event was the novice race, which was another name for the fat men's race. The fat boys rolled on the ground just like snowballs, and it was 19 seconds after the start that the first "champion," Mark Mow, finished his 100 yards' race. When the sports finished, the clock struck half-past twelve, and the guests were entertained at a Chinese feast. At two o'clock we had the dress parade or the review.

The exercises in the hall began at half-past two with a dedication service led by the Rev. James Jackson, president of the college, assisted by the Rev. Laurence B. Ridgely, dean of the Boone Divinity-school. The first speaker was Mr. T. L. T'sen, president of the Boone Alumni Association. He spoke briefly in Chinese on the life and work of Bishop Ingle and the pleasure the mem-

bers had in presenting an enlarged portrait of the bishop to their *alma mater*. But they were greatly disappointed at the unexpected non-arrival of the picture in due time, and it was proposed to unveil it on commencement day.

The Rev. Arthur M. Sherman then told the audience that a spirit of love and self-denial on the part of many had made the memorial building possible. While in the United States he had the opportunity of speaking to many people about Bishop Ingle. During one of these meetings, a lady asked for Mr. Sherman's address, and the next day, to his great surprise, he received a check for \$100 gold from her. This lady was a schoolteacher, and she denied herself of good clothing and many comforts, and the money which she saved in this way was given for such purposes. Simplicity, honesty, directness, service to God and love for men were some of Bishop Ingle's characteristics, and he was called "bishop" even in his seminary days. While studying in the seminary, he had charge of a church in the vicinity. Every morning he was seen taking the ashes from his stove and making a road to the chapel. Some of his schoolmates said to him: "Bishop, you will not be here long to use this path." But he said that he made the path for others. As General Gordon's influence is still felt in North Africa, likewise will Bishop Ingle's be felt in Central China. His life was a grain of wheat, and Boone College should produce a rich harvest of men like Bishop Ingle. "Ingle Hall," said the speaker, "is a challenge to Chinese young men to give their lives to humanity."

After the singing of a hymn, Consul-general Martin gave a short address in which he told the students that after graduation from Boone they had to attend another school, the school of life. They must be prepared for this and to advance with the world around them. He had heard of Bishop Ingle since he came to China and he had met him several times. He considered him one of the noblest of Christ's representatives in



MR. JOHN A. WILSON AND MEMBERS OF THE FIFTH FORM OF  
THE PREPARATORY DEPARTMENT

China. In conclusion, he advised the students to devote their whole time to study, to leave politics and other matters to older and more experienced men. "Store your minds with knowledge now," he said, "and bear your burdens afterward."

On account of the pressure of business the British Consul-general was unable to be present, and his address was read by the Rev. S. H. Littell. In his address, Mr. Fraser said that the most-talked-about subject and the most-written-on theme was how to make China strong and rich. He considered that without morality the attainment to such goals was impossible.

Then the Rev. L. P. Wang, an alumnus of the college of about thirty years' standing, representing the Chinese clergy, compared the school in 1871 with the college in 1907. On the opening day there were three boys and now there were about 250 students; then books, clothes and board were free with some pocket-money besides, and now they had to pay for them, and it requires a bigger space to enumerate all the progress the college has made in these years. He then strongly appealed

to the boys to be patriotic citizens of their fatherland, lovers of humanity, loyal sons of the Church. After the singing of "*Upidee*" by the glee club, the superintendent of education said that as Viceroy Chang Chih-tung could not come himself he was sent as his representative. The message which he had to deliver for the viceroy could be divided into two parts: First, congratulations to the college whose fame was known far and wide; and secondly, advice to the students that in order to be successful students and good men in this world they must cultivate morality and lay great stress on education. Therefore morality and knowledge were the two necessary requisites to a student.

After his address, the whole assembly sang the national anthem, followed by three cheers for the Emperor, and then the Boone College Band played "See, the Conquering Hero Comes!" Tea and refreshments were then served, and a game of Association football between the Boone team and that of the SS. *Helena*, with the result of 2 to 1 in favor of Boone, brought the exercises to a close.





NOWHERE CAN THERE BE FOUND LADS BETTER WORTH EDUCATING THAN THESE BOYS OF THE SOUTHERN MOUNTAINS

## SNAPSHOTS OF THE CHURCH'S WORK IN THE HOME FIELD

AS SEEN BY THE BISHOPS

### *Asheville's Need for Church Schools*

Bishop Horner summarizes some of the conditions in the District of Asheville thus:

THE people who live in the mountains of North Carolina are of a Scotch-Irish ancestry. Few have been added to the population by immigration for several generations, and yet the increase in population is at a somewhat greater rate than in our country as a whole. It is estimated that the census of 1910 will show a population in the district of more than half a million. About one-eighth of the people are Negroes; otherwise it is a homogeneous population of typical Americans, except in the larger towns. Most of the towns are small, but are growing steadily. The greater part of the people are scattered on small farms, and we have the usual difficulties that are incident to ministering to a scattered rural people.

On account of the scattered condition

of the people the public school problem is a difficult one. The schools are in session four months in the year, and in many places the school buildings are large enough to accommodate only thirty or forty children, with a school population of more than one hundred. This makes not only a great and pathetic call for help to remedy these defects of the public schools, but it gives the Church a wonderful opportunity just at this time to come in and gain a sympathetic hearing.



### *Addition and Multiplication in Idaho and Wyoming*

Looking back over the eight years of his episcopate, Bishop Funsten says:

BY God's help, we have been enabled to make strong advance in every department of our effort, which has been along educational, evangelistic, and hos-



AN IDAHO MINING CAMP, WHERE THE CHURCH IS TRYING TO  
SERVE THE COMMUNITY

pital lines. It is a subject for gratitude, in speaking of our equipment, to remember that about thirty odd buildings have been constructed in this district, every one of which has an important value for the pushing forward of our work. Our list of communicants has more than doubled, the number of persons confirmed is largely in excess of those who were here when this missionary district was set apart. This year I have confirmed 169, a much greater number than for any like period in the past. We have now thirteen clergymen at work, and three candidates for Orders, as against eight clergymen when this district was formed. The amount raised toward self-help is more than double what it was then, and we are giving, I think, about six times as much to missions as at that time.

### *New Mexico and Arizona*

New Mexico and Arizona make heavy demands upon the bishop. Distances are great, towns are small, people come and go, congregations are often without resident clergy. Nevertheless, Bishop Kendrick goes steadily on his rounds, here fostering work already begun, there pioneering into new fields, but always seeking to serve. Speaking of some present opportunities and needs, the bishop says:

**T**HE mission at Yuma, our latest venture, is not yet well under way. It has been impossible to make a combina-

tion that would take care of it, and a resident missionary has not been secured. Our most pressing opportunity is along the line of the Santa Fé Pacific road, from the western line of New Mexico to the Colorado River. The more important towns are Winslow (where there is a church building and which would be the centre of the circuit), Flagstaff, Williams (and the Grand Cañon) and Kingman.

Our congregations all have church buildings except at Yuma, where we have the ground. Rectories are needed at Winslow, Phoenix, Tucson, Nogales and Bisbee, and a better rectory at Globe. For these rectories, and for a church at Yuma, we should be glad to have the assistance of friends.

We should have a sanitarium at Phoenix, especially for tubercular cases. There is great need of it. We have no institution of the sort in either missionary district. This Church should do its share of the work for these people. Archdeacon Atwood, while in the east, is soliciting contributions from friends for this object. It is something that the east should do for us, as these sick people are mainly eastern folk.

We need a general missionary, whose headquarters would be at Phoenix. He would be very useful as a temporary supply for vacant missions and to take





ONE OF THE BEST OF NEW MEXICO'S CHURCHES:  
THE GOOD SHEPHERD, SILVER CITY

advantage at once of opportunities that may come to us. Here again we should need assistance, as funds ordinarily on hand would not provide for support. Not much of the support of a general missionary can be drawn from this field.

As an incident to show the determination of our Churchwomen at Farmington, N. M., they have gone into the Navajo Indian blanket business in order to build this church. They will furnish us with genuine Navajo blankets and rugs at considerably less than the prices that greet the tourist through this country. They are near the reservation, they know good blankets when they see them, and they have the best facilities for obtaining them. Farmington has just been opened up by railroad with the outside world and money is still scarce. Hence this scheme.



### *After Four Years*

Wyoming, it is hoped, will soon have a bishop of her own. But meantime Bishop Graves, whose home is in Kearney, Neb., has been planting the Church in the eastern part of the state, as Bishop Funsten has in the western part. Here is the story of a new mission as Bishop Graves tells it:

SOME four or five years ago I sent a missionary to the little burg of Gillette, Wyo., to spy out the land. He re-

ported that there were not only no Church people, but none who cared for Christian services of any kind. Cowboys and saloon-keepers ran the town. Last spring, four years later, I received a letter from a clergyman in Illinois saying that a Churchwoman from Gillette was visiting there, who named several Church people in Gillette who desired the services of the Church. I immediately wrote to Gillette asking for particulars, and received an encouraging reply.

Although the place was 600 miles from my home, and my appointments were out for that part of my field, I arranged to stop off five or six hours between two trains. On arriving there a month later I was met at the station by the leading physician and taken at once to his home. His wife, an earnest Churchwoman, told me that there were some baptisms and several anxious to be confirmed. She took me at once to call on the parties. Two hours after my arrival I lectured on baptism, and administered that sacrament to two adults and three children. In the evening forty-five people came to the service in the Baptist church. I preached and confirmed five persons, giving them particular instruction.

I then arranged to stop over between trains on my return a week later. At that time I baptized one adult and one child, and administered the Holy Communion to six persons, instructing them as best I could in the brief time allowed. They arranged to meet every Sunday afternoon for a lay-reader's service and singing of hymns. Since then the nearest missionary, at Sheridan, 100 miles away, has visited Gillette, instructing them more fully, and administering the Communion.

The ladies' guild which I organized at first has already a good fund started toward building a chapel. The secretary of the guild reports progress to me every few weeks. The enthusiasm of a new mission like that comes like a fresh breeze across the life of a missionary bishop.

### *The Church Hospitals and Nurses of Alaska*

Many people still fail to understand that an important part of the Church's mission is to heal the body. Nowhere in this country is the need for such work greater than in Alaska. It is well to have Bishop Rowe give this glimpse of the hospitals and nurses:

THE Church, in its acts of administering in all sorts of ways to the people of Alaska, is doing a striking and beautiful service, greater than is generally known, through its hospitals. Of all

the busy, trying and wearing labors, none approach those of the nurses. I am not surprised that these consecrated women physically feel the strain and, at times, break down. One of them in writing me said: "I have no regrets and no disappointments. I am perfectly happy in my work." And that high note of content and joy and hope is held by one and all. Without such devoted daughters of the Church, such work would be impossible in Alaska. At times when the work is beyond their labors, and extra help has to be obtained, it is necessary to pay \$125 per month, while the yearly salary of the nurse is but \$500.



### *A Foreign Field at Home*

For the first time since the Church began her work in the Rocky Mountain region, Utah, through the action of the General Convention at Richmond, has a bishop all her own, who will be able to give undivided attention to the special conditions resulting from Mormonism. As Bishop Spalding rightly says:

UTAH is a distinctly foreign missionary field. It is work for a specialist. There are, by the last estimate of the state statistician, 325,000 people in Utah. Outside of Salt Lake City and Ogden the great majority of the people are Mormons, and a Mormon is harder to convert to the truth than a Mohammedan. Indeed, the failure of the past has shown the futility of trying to make



ONE OF WYOMING'S "LITTLE BURGHS"





ST. JOHN'S CHURCH, LOGAN, UTAH

converts of individuals. The great work of the Church must be to help lift up the whole people. Our own Church has done much work of this kind. In St. Mark's Hospital and the schools founded by Bishop Tuttle, we have taught Mormons the value of medical science and education. In our missions at Logan and Provo, college towns, we are making good progress; but no work whatever is being done throughout the south and west. The people are principally English and Scandinavian.

### *Honolulu's Schools*

“THE most important work we have,” writes Bishop Restarick, “is our

schools. St. Andrew's Priory had last year 120 girls, of whom eighty were boarders. The buildings are so old and worm-eaten that they are actually falling to pieces. The wood is devoured by insects. Already people in the islands, recognizing the work which this institution has done for Hawaiian women, have given \$15,000 for new buildings, which should be built of stone or concrete, and will cost \$50,000. We take girls at an early age, and many are orphans or half-orphans who have no other home.

“Tolani School needs additions to accommodate the boys, forty-five of whom



THE MORMON TABERNACLE (AT THE LEFT)  
AND TEMPLE, LOGAN, UTAH





SOME OF THE GIRLS OF ST. ANDREW'S PRIORY, HONOLULU

were last year boarders. Five thousand dollars is needed for this school. Scholarships for deserving boys are badly needed. The cost is \$100. Often, if a half-scholarship is given, the rest can be paid.

"A parsonage and parish house are needed by St. Peter's Chinese Church, with its 120 communicants, most of whom are bright young Chinese, the rest being older people of the same race. We have \$1,500 on hand for this."



### *Duluth's Present and Future*

Certainly the records of the past seventeen years go far to justify Bishop Morrison's predictions about the new Diocese of Duluth, admitted at the last General Convention:

THE Diocese of Duluth has before it a great future, for northern Minnesota must be the seat of empire where a vast population will for all generations need those uplifting, purifying and sanctifying influences which it is the mission of the Church of our Lord and Saviour Jesus Christ to bestow.

Let it be remembered that northern Minnesota is a new country. In 1890 its mines were undeveloped. To-day there are more than 50,000 people living in the towns and camps of the iron ranges.

Duluth in 1890 had barely 30,000 people in its limits, now it has 80,000. And over this vast territory, everywhere—a region larger, I repeat, than New York and Massachusetts put together—towns are springing up, land is being settled, homes are being established.

There are great stretches of forest still to be subdued, but new lines of railway are pushing through them, and behind the railway comes the peaceful army of homesteaders.

Our population comes to us from all parts of the world. In the mines, beside the American element, we have Austrian, Polish and Finnish workmen, and many other nationalities. A large proportion of our farmers, I should imagine one-fourth, are Scandinavian in their origin.

One county is settled almost altogether by German Roman Catholics. The American common school soon transforms the younger generation of





THE SURGICAL WARD OF ALL SAINTS' HOSPITAL,  
SOUTH MCALESTER, INDIAN TERRITORY

our foreign population, so that in speech and in ideas they become American, and nowhere in America is the public school so liberally endowed as in the State of Minnesota. The growth of some of our small towns has been phenomenal. When I came to Duluth, in 1897, there was only one town north of the line of the Northern Pacific R. R. which had a population of 2,000 people. Now there are three cities, each with a population of 10,000, and many more with 5,000 inhabitants.



### *A Church Hospital in Indian Territory*

Having been privileged to visit All Saints' Hospital, the editor knows how modestly Bishop Brooke speaks of its work and how richly it merits the help he asks:

“ALL SAINTS' HOSPITAL at McAlester and the Indian day-school near Fay. The hospital has made marked gain in efficiency and self-support under its capable superintendent, Dr. Ramsay. Valuable improvements and repairs have been made, at a cost of about \$1,500, in the

matters of drainage and water supply especially. For the work it does it is still, so far as I can learn, the most economically managed institution of the kind that can be found. For it has given this year 9,032 days of care to 574 patients, of which fifty-five were wholly free cases, to whom 1,253 days were given, and has done so at a cost of less than \$11,000, paying \$300 of debt, and earning \$8,300 of its expenses, and having a balance on hand over its liabilities.” Beyond the money given it through the bishop and locally for improvements, it has received, as before, welcome aid from the Woman's Auxiliary at home and abroad. But, as often before, I again appeal earnestly for gifts, large and small, for its charity work, its enlargement and (I fondly hope) for its endowment. Efficient as it is, it needs many things. It is the only Church charity in this great field that has asked or received anything from the Church at large. The value of plant and land is about \$15,000. Most certainly it yields a good return on the investment. It is one of only three general hospitals in the state.



THE SOUTH FRONT OF THE NEW ST. JAMES'S HOSPITAL, ANKING, SHOWING CHINESE AND FOREIGN VISITORS ON THE OPENING DAY



# THE OPENING OF ST. JAMES'S HOSPITAL, ANKING

BY EDMUND LEE WOODWARD, M.A., M.D.

**A**T noon on October 23d, 1907, St. James's Hospital, Anking, was officially opened by Governor Fung Hsu, of Anhui province.

The day was bright and crisp, after weeks of rain, and chanced also to be a "lucky" day in the Chinese calendar. The place was within view of the spot near by where, scarce three months before, His Excellency's predecessor had been mortally wounded in an abortive plot to overthrow the Manchu dynasty in China. No doubt the recollection of the hospital's ministrations, eagerly sought and promptly rendered, on that day of horror and panic in the city, had its due part in the exceedingly friendly bearing of the governor and the forty or more other high provincial officials, civil and military, who were present with him. No less cordial, however, was Viceroy Tuan Fang's representative, himself a high official and son of a viceroy, sent especially from Nanking for the occasion. Of the score or more foreign guests, many were from a distance, and the uniforms of American naval officers and of the British consul from Nanking contrasted gaily with the resplendent silken robes and peacock plumes of the mandarins.

Flanked by the governor's numerous bodyguard of foreign-drilled troops, the godly company was conducted to the western main entrance of the hospital. There they stood in reverent silence for a moment while the Rev. Edmund J. Lee, the hospital chaplain, offered a prayer that the work of the hospital now to be opened might ever be patterned after that of the Great Physician of souls as well as bodies. Over the portal where they stood was a huge marble slab on which was chased in golden characters the aspiration of the 103d Psalm:

*"Bless the Lord, O my soul;  
Who forgiveth all thine iniquities;  
Who healeth all thy diseases."*

In the gable end of the roof above on another marble stone was cut, "*Sheng Kung Hwei*," the equivalent of "The Holy Catholic Church," and this gable was crowned with a large cross of purest marble which glistened in the bright sunlight. There was no uncertain note as to the Christian character of the occasion.

After the prayer, Dr. Woodward opened a casket of wrought silver and took from it a silver key, which he handed to the governor, who opened the door amid a deafening fusillade of firecrackers. The spacious corridors then entered were adorned on either side for nearly the whole wall-space of the main floor with artistic Chinese scrolls in gold or rich colors. They were nearly 100 in number and represented a very considerable expenditure. Some were from grateful patients, others from officials, schools, guilds or other corporate interests, prominent gentry and wealthy merchants in the city. All extolled in lavish terms the benefits, past and future, of the hospital to the community.

The long line of guests went slowly over the building. Some of them had never seen its like for size, substantiality or finish, for it is quite the largest and best-built building so far erected in the province. Many were the comments of admiration and approval, for the contrast of good western architecture and building with the crude and flimsy structures of the Chinese is only less appreciated by them than by us. To many present the hospital represented a model of well-approved architecture, and mental notes were taken which will find expression later on here and there



FOREIGNERS PRESENT AT THE OPENING OF ST. JAMES'S HOSPITAL, ANKING

Women (left to right): Mrs. Lindstrom, Mrs. MacCarthy, Mrs. Lund and Miss Barber.

Men (left to right): Dr. Taylor, Rev. Mr. Lund, Rev. Mr. Bland, of C. I. M.; Mr. MacCarthy, H. B. M. Consul Winn, of U. S. S. Villalobos; Rev. Mr. Lindstrom, Dr. Stuart, President Medical Missionary Association of China; Rev. Dr. Pott, Dr. Woodward, Captain Andrews, U. S. S. Villalobos; Mr. Taylor, Lieutenant Armstrong, Rev. Mr. Westwood, of the C. I. M., and Rev. Mr. Lee.



throughout this district. Already the commissioner of education has asked our help in procuring for his *yamen* a windmill outfit like the one which supplies the running hot and cold water throughout the hospital. The governor's interest, too, was great in watching its huge wheel revolve sixty feet high in air and in hearing the explanation of how the water was pumped from the well beneath to the large supply-tank above the roof. He examined with no less interest, though tinged perhaps with the dubiousness usually manifested by the Chinese hospital patient, the enamelled bathtubs from America, but took unalloyed pleasure in pressing a bedside electric button and observing the indicator in the nurse's room respond with the proper number.

Many, too, were the comments of pleasurable wonder in the major operating room with its white and crystal furnishings and polished mosaic floor. Here, as elsewhere, the real incompleteness as yet of the equipment escaped the notice which it would have attracted from more experienced observers. The bright and sunny children's ward with its row of cots seemed to soften His Excellency's not unkindly face at the thought of this tender ministry to the sick children of his people. His appreciation, and that of all present, found full expression as he viewed the twelve private rooms, many of them loving memorials, of which any hospital might be proud.

The chapel, the central feature of the whole building, was entered with apparent hesitation by the governor. But a moment later he was beckoning to others of the mandarins to come and examine the Gothic stone-mullioned windows and panelled ceiling. These were the only features of special interest, as it has not yet been practicable to furnish the chapel save for the seats.\* It should be, if possible, no less beautiful in its appointments than the operating room just across the corridor.

From the verandas, the dispensary in front and the service annex in the rear of the main building were pointed out, together with the wide expanse of market-gardens, some fifteen acres in extent, upon which the mission some day hopes to erect its educational institutions for boys and girls, respectively.

After luncheon, the Rev. Dr. F. L. Hawks Pott, president of St. John's University, Shanghai, gave an address of welcome on behalf of the China Mission. Then Viceroy Tuan Fang's special representative presented a most appreciative message from His Excellency, in which, after expressing his regret that he could not be present in person, he spoke in terms of high praise of the benefits mission hospitals in China have rendered, referred with special appreciation to the work of the smaller St. James's Hospital during the past seven years in treating nearly 100,000 patients, and expressed deep gratitude to the thousands of American friends of China whose noble philanthropy had rendered possible the present splendid extension of the hospital work. In conclusion, he appealed to the hospital staff to do all possible to rescue his people from the deadly grasp of the opium curse, with which the Chinese government is now endeavoring to cope.

The governor, in his address, referred with due appreciation to the fact that this is the only hospital of Western medicine and surgery in his capital city and in a third of the province round about.

Then the greetings of Sir John Jordan, British Minister at Peking,\* and of Sir Robert Hart, Inspector-general of Chinese Customs, were conveyed by the British Consul, W. P. Ker, of Nanking—a loyal Churchman and old friend of the mission. Sir Robert Hart's letter referred to the hospital's arrangements for work as "very complete and full of promise for the future, seeing that they not merely provide for the afflicted who

\* The chancel furniture has since been given as a memorial.

\* The American minister to Peking, Hon. W. W. Rockhill, was not in China when the hospital was opened.

enter, but will train both doctors and nurses for a wider region." In concluding, he said: "Allow me also to enclose a subscription for the purposes of the hospital, and to show my sympathy with what is done both for body and soul." Consul Ker drew attention to the significance of such a letter as coming from a man who had given a long life of strenuous and priceless service for China's material interests, from one, too, who was not merely a distinguished English nobleman, but at the same time a high Chinese mandarin. When Consul Ker handed Dr. Woodward the check for 1,000 *taels* (\$700), which had been enclosed, the audience broke into hearty applause.

Captain Andrews, of the United States gunboat *Villalobos*, then read greetings from the American Legation at Peking, and the American Consul at Nanking, and in a few earnest remarks commended most highly the noble work of medical missions. The speaking was brought to a close by Dr. George A. Stuart, president of the Medical Missionary Association of China, who laid special stress upon the educational value of such hospitals, and elicited many comments of approbation from the mandarins as he emphasized its witness to the universal brotherhood of man—an approbation which seemed to linger as he touched the higher theme of the Fatherhood of God as manifested to sinning and suffering humanity through His Son, the Divine Physician.

The last event of the day was the presentation of diplomas by the governor to Drs. Hung and Yang, the young medical assistants who, during the past six years, have completed, in English, under the direction of the hospital doctors, a course in the theory and practice of medicine. They will now continue with the hospital as its interne doctors.

On the next day, Thursday, more than

100 of the prominent representatives of the merchants and gentry were similarly, though more simply entertained. Worthy of mention was the reading by one of the guests present of a cordial letter of greeting sent by the hospital's oldest and best friend among the Chinese officials, Commander H. H. Tan, formerly at the head of the military college here and now holding a similar position in the Nobles' School in Peking. He is a man whom we believe to be not far from the Kingdom of God.

The third day was specially set apart for the Christian community. In the early morning the Holy Communion was celebrated in the hospital chapel for the first time, and in the afternoon a service of dedication was held, at which some 250 of the Christians in the city gathered, every available seat being filled. This service marked an inspiring and fitting climax to the three days' opening.

One thing only remains to be told—how the medical work opened. On one of the busy days of preparation, I was hastening through the hospital entrance. A beggar, whom I had noticed for several days past sheltering himself under the entrance portico from the autumn wind and rain, called after me. With the hasty remark that I had no money with me, I was passing on, but was startled to hear the cry: "*Wo buh yao chien, Wo yao bin chen hao liao*" (I do not want money, I want to be cured). I paused and looked down into the earnest and appealing face of a young lad lying in scanty rags on the chill stones with a foot badly crushed and maimed. For days he had been waiting at the gateway for the opening of the new hospital in the anxious hope of being cured of this condition which had brought him to beggary. In a moment it was settled that in the new hospital this should be the first patient whose cure should glorify God.





A WHOLE DAY-SCHOOL CAN BE MAINTAINED FOR \$75 A YEAR

## AN AMERICAN BISHOP AND A CHINESE DAY-SCHOOL

ONE of the most effective features of the Church's work among the young people of China is the chain of day-schools in all the central stations, and some of the out-stations, from Shanghai to Ichang. The lads in this picture are members of the day-school known as the Bishop Coxe Memorial School, Shanghai. It is part of the work under the supervision of the Rev. John W. Nichols, son of the Bishop of California. He is the only foreigner in the picture, standing just behind the portly Chinese teacher, Mr. Li, on the right. This Mr. Li is a gentleman of some literary distinction. He is known as a specially good teacher of the Chinese classics. At the extreme left stands another Mr. Li, the Rev. K. T. Li, a deacon, who is Mr. Nichols's assistant. This Mr. Li gives some of the Christian instruction in the school. On his left is Mr. Ting, the English teacher.

The Bishop Coxe Memorial School is an important feeder of St. John's University, to which it has sent a number of

its graduates. The boys come chiefly from respectable middle-class families, with a few from high-class families and some from those less privileged. Somewhere in this group are some of the grandsons of the late Rev. Y. K. Yen. Unfortunately, the school is very poorly housed. It does not meet in the building in front of which the photograph has been taken. That certainly suggests some measure of attractiveness as well as convenience. It is hoped that some day St. Peter's Church, Sinza, Shanghai, with which this school is connected, will have a parish house. It surely would have one quickly if friends in this country realized how much it is needed. It would only cost \$2,000, too. That is modest enough from Western standards. When the parish house comes, this school will have quarters in it.

Day-schools for boys, like this, cost about \$75 a year to maintain. In caring for the Bishop Coxe Memorial School, the Board of Missions is greatly helped by the yearly designated offering from



THE PAGODA IN THE YANAKA CEMETERY, TOKYO, WHERE THE ALL SAINTS' DAY SERVICE IN MEMORY OF JAPANESE CHRISTIANS WAS HELD



St. Mark's Sunday-school, Rochester. Possibly there are other Sunday-schools which, in addition to making their Easter offering, would like to undertake

the support of a Chinese day-school. If so, the Corresponding Secretary at 281 Fourth Avenue, New York, can tell them how to go about it.

## ALL SAINTS' DAY IN TOKYO

BY THE REVEREND J. ARMISTEAD WELBOURN

**A**LL SAINTS' was mild and beautiful, like a fine day in October in eastern America. It was a day just suited for the outdoor service that was to be held, for the first time, in memory of the Christian dead.

We assembled at two o'clock at a tea-house at the entrance to the large cemetery at Yanaka, on the outskirts of the city. The churches in Tokyo have had a plot of land here for many years, so, though Christians are buried in various other places, the service was held here as being the most suitable place. The clergy put on their cassocks at the tea-house and then we all went on the winding path through the graves, past the beautiful pagoda to our own plot.

The service was the shortened form of Evening Prayer with some appropriate changes, the opening sentences being those from the Burial Office; the 39th Psalm was said, and there was a special lesson with several hymns, "Peace, Perfect Peace," and "Jesus, Lover of My Soul," among them. The Rev. Mr. Tagawa, Japanese curate at Trinity Cathedral, made an address and at the end spoke of this being the first service of the kind. He said people should no longer reproach Christians with neglecting their dead. Every nation has contributed something to the understanding of Christian truth, so perhaps the Church in Japan, where there has been from ancient times a special reverence felt for the dead, might some day make a contribution along this line.

The Japanese tombstones are either oblong blocks or rough slabs of stone, with part of the surface smoothed for the inscription, and as they are gray

and become moss-covered, they seem to be a part of the landscape.

There must have been seventy people at the service, most of them elderly, some widows with their hair cut short. Some, I knew, had children buried there, and one could not but think of the hope that their Christian faith had given them in place of the uncertainties of their early Buddhist belief and the barrenness of Shinto, which says the souls of men survive after death, but how or where they do not know. It was most impressive as we stood there singing our praises to God, though death was all around us, while the great cryptomeria trees above us pointing to the sky, seemed to remind us of the eternal home that would be ours when life's short day was over.

## A THREE-TOWN PARISH IN OLYMPIA

**K**ENT, Washington, with a population of about 2,000, is the largest of the four towns served by the Rev. R. J. Arney.

St. James's Mission, started sixteen years ago, has had a checkered experience, owing to inability to keep a resident clergyman. Faithful laymen did their best to maintain services, but it is only during the last two and a half years, since a clergyman has been in residence, that the work has really prospered. The number of communicants has more than doubled and is now sixty-nine. A vested choir, Sunday-school of fifty, and chapter of the Brotherhood of St. Andrew are evidences of gathering strength.

For a clergyman with three towns in his parish, Sunday is a busy day. The morning is spent at Kent with Sunday-school at 9:45 and a service at eleven. At 3:15 the missionary is due at Orillia, four miles north, a little place of a few houses where services were held in a store or a hall for several years, now in the Lutheran church, kindly loaned by the congregation. A mission house, to be built through the efforts of the woman's guild, is one of Orillia's ambitions. Another journey of ten miles brings the missionary to Auburn for service at 7:30. Here is a town of 1,800 people, where we have a church free from debt. Three years ago things were in a hopeless condition and the closing of the church was suggested. But better counsels prevailed, and now St. Matthew's has its Sunday-school with forty children, its vested choir and a communicant list of twenty-five, fifteen of whom have been confirmed within the last two years. The baptisms have numbered twenty. Renton, which Mr. Arney recently surrendered, is a mining town of about 1,800 people, where there is a small church free from debt. Within two years he baptized twenty-six and presented seventeen for confirmation in this station.

Self-support for Kent is the goal now being worked for. That will mean relinquishing the other missions to another man who can give them constant attention and lead them to the point of self-support. Thus the Church is trying successfully, if slowly, to extend itself in the White River Valley, Washington.

## DO YOU KNOW?

BY L. K. S.

**N**O newcomer to South Dakota, as I am, can fail to feel that the Church and the public at large ought to know more of the Indian character and its possibilities. To the easterner, an Indian convert to Christianity seems, I suppose, merely a savage, living in half degradation, who

somehow or other has come to profess a faith which is really beyond his comprehension. It is such a common word back there, in our big cities, in our churches, and even in our seminaries: "What is the use of converting barbarians and savages to a religion they cannot possibly appreciate?"

Now, the Indian Christian, of South Dakota at least, is not savage. He is not degraded, nor half degraded. He is, if I have so far seen truly, immensely the superior of the lower classes, and many of the middle classes, of our eastern cities, in physique, in intellect, in morality, in capacity for spiritual truth. And if we are to judge a race at its best, and judge the Indian by the Indian clergy, as we judge the white man by Phillips Brooks, then the Indian is already a force in the Christian world.

A few weeks ago I was at the triennial convocation of the Indian congregations at Yankton. I heard an Indian read the Epistle at the Communion service. I watched them during business sessions. I heard them sing the Church hymns and the *Venite* in Dakota—six redskins whose music would shame that of many an eastern church. I heard William Holmes, a Dakota priest, play the organ; and I heard him preach, in his own tongue, a sermon, which, when interpreted, possessed a simplicity, a charm, a grace and a sweetness of sincerity and strength of which the Church needs more.

May it seem over-enthusiastic to ask if it is generally known that there are ninety-three congregations of Indian Churchmen in South Dakota? That they number more than 3,000 communicants and 10,000 baptized persons? That they brought to their own convocation the last week in August more than \$3,000, and that their yearly offerings aggregate more than \$9,500? And they give not merely to those causes in which they have a special and personal, immediate interest, but to every cause for which the Church asks help. These are



the "fierce Sioux" of the great plains, whose fathers and grandfathers, but one generation ago, fought through the great Sioux War, and entrapped and

massacred the wily Custer. Perhaps there is food for thought here as to the worth of Christianity and the quality of our own.

## DOES JAPAN REALLY NEED THE MESSAGE?

BY BISHOP PARTRIDGE

"I AM often asked by travellers, and in letters from home, whether the youth of Japan really need Christianity, whether they are not really better off with the 'bright and hopeful' teachings of Buddha and Shinto than they would be with the religion of the Crucified? Perhaps no better answer can be given to such an inquiry than the incident reported in the following paragraphs from the *Japan Mail*, one of our daily newspapers:

"Yamada Naokuma, grandchild of the adopted son of Baron Yamada Nobumichi, a distinguished provincial governor, has just ended his life by throwing himself into the crater of the Aso Volcano. Naokuma had studied philosophy under Dr. Inouye Kenryo and had graduated with distinction. But during the course of the year before last his mind seemed to become affected and he was sent to his family home in Kumamoto to rest and recuperate. At the beginning of April he disappeared and nothing was heard of him until his pocket-book, found near the edge of the crater, revealed that he had deliberately made away with himself. It contained a farewell letter from which the following extracts are taken:

"How mistaken are they who say that suicide betrays weakness of will! Whatever be their condition they would preserve life. But the strongest will is his who can go down to a death that makes men shudder even to hear. The cowards to be vehemently denounced are the multitude who dare not die, be their circumstances what they may."

"Alas, it is said! The world is full of iniquity. Men are the slaves of lust. Their span of life is but fifty years, and with the dust of this fleeting world daily

accumulating on them, they hasten to an inscrutable grave. Is society a state of pain, misfortune and sorrow, or is it a happy heaven? How miserable is this world of human beings! Grief and care invade their bosoms; pain and affliction encompass their existence. Where is hope to be found; where may peace be sought? What is glory, what is rank? All around is emptiness and solitude. Wealth avails nothing, and nothing is comprehensible or credible. Society is but a battlefield of sorrow and suffering, and throughout life men are as hungry demons fed on torturing scepticism.

"Alas for the infinity of it all! The tall mountain-peaks pierce the sky, the broad ocean spreads out its unending azure, but human life is as the dew of morning, as the flash of the lightning. It waxes but to wane; increases but to decline. All are plunged in darkness and know not what to look for. Mercy and benevolence are as the fleeting sentiments of a dream. Why should man torment himself with limitlessly painful thoughts; why should he wander in the paths of contaminating sin? Is it not the most blessed ending of human life to be received into the bosom of pure nature and forever to quit the dust of existence? Thinking these things I pass into the smoke of Aso's crater."

"Aso-san, where this suicide took place, is a volcano that has been active throughout the era of history, though there are evidences that the dimensions of the crater have undergone large diminution. Its latest eruption was in 1894. These cruel incidents bear eloquent testimony to Japan's need of some satisfying religious creed."

Have you ever heard a more plaintive Macedonian cry?

# KOHALA

A VIEW OF THE PLACE—ITS NOBLE TRADITIONS—THE NEW MISSIONARY PROBLEMS

BY THE REVEREND JOSEPH W. GUNN

THE Island of Hawaii is the largest of the Hawaiian group. The point of land jutting out clear to the north is the district of Kohala. The ocean washes around it on the north and west. On

rock with charming waterfalls pouring down over them. On the south of Kohala a high mountain span parts it from the next district that way. Thus on every side it is hemmed in by natural barriers. It also lies in between



A KUULA, OR FISH GOD, ON THE SEASHORE NEAR KOHALA,  
FORMERLY WORSHIPPED BY THE HAWAIIANS

the east is a series of deep mountain gorges left there long ages since by the successive lava flows. These are richly wooded and covered thickly in many places with masses of fern and other tropical undergrowth. The side walls of these gorges are often very precipitous, going up in places more than a thousand feet in almost perpendicular lines. Here one finds much wild and rugged scenery, strange freaks in early lava formations, and great masses of loose

two great mountains which are famous in Hawaiian annals. Haleakala, just across the channel twenty-six miles to the northwest, rises like a great dome to an altitude of 10,000 feet; but it is partly or wholly hidden most of the time in drifting cloud-banks. About the same distance the other way to the southeast is Mauna Kea, whose summit reaches an altitude very near to 14,000 feet. This is the highest point in the Pacific Ocean, and snow-covered a good



deal of the time, even under a tropic sun.

The ship that brings one out to the islands from San Francisco leaves Kohala about 150 miles off to the south in making the port of Honolulu. There we take an inter-island steamer back to the southeast along by the islands of Molokai and Maui, to a little cove on the west shore of the district, where the steamboat comes to land. Here all sorts of conveyances are in waiting, and an hour's drive over a road which winds

road is divided into five different plantations, and at various points in it we count the smokestacks of six different sugar-mills. There is a little village clustered about each of these mills where people who work the plantations live, from the manager and his corps of trained assistants clear down to the "man with the hoe." These plantations, taken as a whole, are commonly spoken of as "the district," and as yet, as we have seen, they are only a small part of its whole



ST. AUGUSTINE'S CHURCH, KOHALA

this way and that through a rugged field of lava rocks brings us to the edge of the cane fields. From here on, all the land has the same general slope down to the sea on the north, and on this slope, a distance of twelve miles along the ocean-front, are the lands where the cane is grown. They form a narrow strip about two miles in width. Farther up than this two-mile limit it gets too cool for the cane to mature. This belt of cane-land along either side of the

land area. There is yet that long stretch of barren land going away over rugged hills to the south. It is held by a few large stock ranches and is very sparsely settled. To reclaim these vast fields of waste land, where almost everything in the way of farm products can be grown, while there is no market for anything but beef and mutton, is a problem to tax American pluck and skill for a long while yet.

Here, as elsewhere in the islands, out-



THE RECTORY AT KOHALA

side of Honolulu, the plantation is the social and business centre. We are fortunate in Kohala to have these fine plantations adjoining and so, a larger percentage of the intelligent class who must have the charge of the different departments of plantation work than are usually found elsewhere in the islands.

There are some noble traditions about Kohala which lend special interest and charm to the place itself. It is the birthplace and early home of the first Hawaiian king. This doughty chief, Kamehameha I., was out fighting the wars which united the islands under one rule at the time when Washington be-



SOME OF THE KOREAN CHRISTIANS CONNECTED WITH THE KOHALA PARISH



came our first president. Like Washington, this old king won a fair right to be styled "The Father of his Country," in this respect—that his uniting the people under one rule prepared the way for Christianity. At the time of his death he was awaiting anxiously for the missionaries whom Vancouver, the English explorer, had promised him should be sent out from England.

Kohala is also the seat of one of the early missions of the American Board,

beast of burden at the time in Kohala which could be used in carting the materials; and so, under the missionary's direction, the natives "hewed timber out of the forest" and gathered stone and sand from far and wide; they dived into the sea where it was from three to five fathoms deep after coral to make lime. All this material was carried or dragged to the church site by hand. It took about twelve years of this patient work to finish the building, but it stands here



JAPANESE CHILDREN ON THEIR WAY THROUGH THE  
SUGAR-CANE FIELDS TO SCHOOL

the story of which is full of romantic interest and ought to be told better than a few words here can do it. The Rev. Elias Bond, of blessed memory, was the missionary. He labored here many years and taught the natives much. There is left here one fine memorial of his work in the native church. It is a massive stone structure with sittings for 750 people, and used to be crowded with native worshippers. The unique thing about this fine old church is that it was entirely built by hand. There was no

now, the most permanent and spacious edifice in Kohala. Its massive walls, pointed arches and square tower suggest one of the fine old churches one might look for in an English landscape.

The best work yet surviving of these early foundations is the Kohala Girls' School. It has buildings and equipment for fifty native girls; and it provides them with refined Christian home life and instruction through the usual grammar-school grades for the mere cost of their living.

But many changes, and some very sad ones, have passed into the religious life of the district since "Father" Bond used to gather such crowded congregations into the old stone church. Sugar-planting, in course of time, began to attract white people here, and they drew apart into a congregation of their own; this came to be known as the "foreign church." Later there came in among the planters a considerable element of English people who had been brought up in the use of the Prayer-book, and these drew together a second white congregation commonly spoken of as the "English church," though it is technically St. Augustine's, as the other is the Union church.

Meanwhile the Hawaiian people began to prove as apt in learning the vices of the white man as they were easy at first in accepting his religion. Intemperance, immorality and the ravages of disease thinned them out sadly, and dissensions among them have so broken up the old native congregation that only a few of them are left. A good many in this place have joined the Mormons. On the heels of these unhappy divisions there came into Kohala a swarm of foreign laborers, mostly Asiatics, drawn by the growing demand for plantation hands. Of these we have among us near the church about 600 Chinese, 250 Koreans and 1,200 Japanese. There are also about 400 Portuguese and Porto Ricans, differing from the others in that they are of European descent and are nominally

Roman Catholic. In the district there are many more of all races.

We have missions in Kohala for the Japanese, Chinese and Koreans. Of the Chinese and Koreans about one-half are nominally Christians. The Chinese Christians are, as a rule, very constant. They have two local congregations, one associated with the Union church and the other with St. Augustine's. The older leaders among them were Christians when they came out to the islands from China. A good many also who have embraced the Christian faith among them here have gone back to China to become helpers of the missionary life there. One prominent English missionary in Central China now, the Rev. Louis Byrde, was formerly a resident English clergyman here, and got his first strong impulse for that work and learned the Chinese language in preparation for it among our Chinese Christians in Kohala.

With the Japanese in Kohala the missionary outlook is not so promising. They have shown little interest in Christianity thus far. Very few of them here are even nominally Christians. The fact is the more serious because they outnumber the others two to one, and more of them all the while coming who are establishing themselves, acquiring property, making homes and rearing families. Obviously to win these Japanese is going to be the hardest part of our new missionary problem. Here is going to be our test.



A QUIET COVE ON THE COAST NEAR KOHALA



## A PHILIPPINE SERVICE BOOK

FROM the Philippines comes an interesting pamphlet containing the Communion Office translated into

Tagalog for the use of Filipinos in the Manila district. Here is the title page:

### ANG ORDEN

NANG PANĠANGASIWA NĠ  
HAPUNAN NĠ PANĠINOON  
Ó SANTONG PAKINA-  
BANG (ANG MISA).

And here is the Lord's Prayer:

AMA namin na nasa Langit ka, sambahin ang pangalan mo. Dumating ang kaharian mo. Gawin ang iyong kalooban, kung paano sa Langit, gayon din naman sa lupa. Ibigay mo sa amin ngayon ang aming kakanin sa araw-araw; at ipatawad mo sa amin ang aming manga utang, gaya naman namin na nagpatawad sa manga may utang sa amin: at huag mo kaming itulot sa tukso, kundi iligtas mo kami sa masama; sapagka't iyo ang kaharian, at ang kapangyarihan, at ang kalualhatian, magpakailan man. Siya nawa.

# NEWS AND NOTES

## FROM FAR AND NEAR

Here is a glimpse of the religious life at St. Paul's College, Tokyo, from the Rev. Roger A. Walke:

PRESIDENT TUCKER is working at the problem of how to get at the day scholars. It is not altogether easy, but steady progress is being made. Each class in the college has its Bible class, taught by some of the Japanese teachers. These are well attended. There are in addition, English Bible-classes. The Young Men's Christian Association has been working more vigorously of late. The second and third year classes had a joint meeting the other day. It began about 1:45. First there was a religious meeting—a hymn, several short talks, prayers and a closing hymn. Then the inevitable cakes and tea appeared and were followed by games until about 4:30. The meeting is managed entirely by the boys.

¶  
From the Rev. Charles E. Snively, of San Juan, come these terse sentences:

OUR school is overcrowded. Three on a seat, some sitting on planks, nearly ninety enrolled, and we have to turn children away every day. Work at Santurce is booming. The only trouble is that we cannot get half the people or children into the Sunday-school or services; the room is far too small.

¶  
Travel in the Philippines, especially in the hill country, is not always either easy or certain. Mrs. Staunton, writing of her return to Sagada, says:

WE were forced to spend nearly a month in Manila on account of heavy rains, bad typhoons leaving the rivers so swollen as to be impassable. We reached Sagada September 28th. I am very glad to be here again, although I am still in the old grass shack along with the seventeen native boys and girls. In teaching them the other day I asked one boy what "full" meant. He said: "The house is full of boys." I quite agreed with him. It certainly has been a great pleasure to me to see how glad

my old Igorot friends seem to see me back.

¶  
Not a very inviting reception this for a missionary beginning work at a new point. Miss Farthing, of our Alaska staff, writes thus on going to Neenana:

MY first impression of the Indian village was a group of tents, a number of children and grown people, nearly all with sore eyes and some of them so dirty you hated to look at them, and half-starved dogs. There is a nice little cabin, warm, cosy and comfortable. It makes quite a lovable little home. A store-room had to be built, for there was no place for supplies. But the Indians proved very nice—kind and helpful.

For a month school was kept in the missionary's cabin, but by the first of September, the new schoolhouse was finished, and the Indians at different places have been invited, to bring their children home to school.

Most of these poor people live in tents all winter.

There is no post-office, and the mission is dependent on the kindness of passing travellers for bringing the mail. The telegraph office is sixteen miles away.

¶  
Many friends of the work among the Asheville mountains will be grateful for this message from the Rev. McNeely Du Bose, of Morganton:

A RUMOR has gone abroad that there has been some abandonment of the work at Morganton since the Rev. Mr. Hughson has moved to Waynesville. The truth is that there is no change or diminution of the work in any way.

The seven missions, each with its resident teacher, are faithfully at work. With the assistance of the Rev. Geo. Griffiths, we give each mission from three to five clerical Sunday services each month, besides such week-day and lay services as we can supply. Our workers are experienced and faithful. We still need the help of our friends in sending



such boxes and gifts as will enable us to sell, at a reasonable price, the clothing our mission children and people so sorely need. A saddle for the use of the missionary on his trips to the mountains would be useful. During the winter our roads are too bad for driving.

speaking. The young men who came were mostly sons of well-known men with whom I am glad to get acquainted. One of them came with a friend to my next Saturday Bible-class, so it has already paid in the missionary way. Although we have no church and can do no great



A NEVADA MISSIONARY'S PULLMAN

¶  
A postal-card message from a missionary in Nevada reads:

**F**IFTY-TWO miles in a blinding snow-storm in the above Pullman from Elko to Tuscarora, Nevada. Tuscarora—pop. 250—a “dead” gold camp; \$35,000,000 have been taken out, more in sight, but no work has been done for the last few years. The stage, a genuine old Concord.

things, I am content to work in this small way and think my life by no means wasted if I can but live among these people and help them as occasion serves. And the longer I stay in one place the more people I know, and the better these know and trust me, which is more important.

The *Doshikwai* is doing splendidly and our Church may well be proud to have such an institution under its auspices. There is a good set of men there this year.

¶  
The Rev. J. Armistead Welbourn, writing of his work among the students of Tokyo, says:

**I** HAVE a new venture just started through the son of one of the prominent professors of the university, a member of my church. He is a university student and asked me to help to run a club for young men of good family in the university. We have had one meeting here at my house and it will, I hope, be a success. It is to meet monthly, have fifteen members, and my chief part is to get various foreign friends to come and

¶  
Here is a plan worthy of wide application:

**T**HE people of Holy Trinity Parish, Hereford, England, built a new church a year ago. They decided to make a thank-offering at the opening service and to devote it to the building of a church somewhere in the mission field. After carefully going over the matter in consultation with the officers of the Church Missionary Society, they have decided to use the gift, \$800, to build a church in India.

## A BISHOP'S SUGGESTIONS ABOUT THE APPORTIONMENT

WHILE "not unmindful of the loyal and cheerful way in which many burdens are carried by practically every one of the congregations," Bishop Williams, of Nebraska, at the last diocesan convention, expressed his great disappointment that more was not being done in some of the larger parishes toward the giving of the apportionment. "All honor," said the bishop, "to St. Barnabas's, Omaha; Christ Church, Beatrice; St. Mary's, Blair; St. Martin's, South Omaha; Emmanuel, Fairbury, and the Ascension, Auburn, for meeting with unflinching regularity the full amount of their missionary obligations to the Church at large. Who shall say that these congregations are better able to give than the rest? It is not that the people are not able to give; the fault lies back of this. It is because of the failure of the clergy in most instances to tell their people of the needs of the Church and of the duty and blessedness of helping to extend the Kingdom."

Turning to the practical question of methods to be followed in leading a congregation to larger missionary giving, the bishop said: "I would urge the clergy to make use of the following suggestions in regard to raising the full amount expected of each parish and mission:

"1. Preach a manly Gospel so earnestly that your parishioners will want others to have what they are getting.

"2. Make clear from every point of view, secular and religious, the fact of universal brotherhood.

"3. Give the people, young and old, definite instructions about missions, about schools and hospitals, as well as about churches.

"4. Make the people understand that the missionaries are their representa-

tives, and that the missions are their property and their enterprise. Make it clear that the missionaries are doing the work the people have asked them to do, and that they and the missions should get the support the people have promised them.

"5. Recommend definite means for securing the full apportionment.

"(a) Set apart one Sunday morning, or more, of each year for missions. Give notice of the service and the offering at least one week beforehand by means either of the circular letter published by the Board of Missions for the purpose, or, better, by a letter written in your own words. Enclose in each circular letter an envelope, returnable on the Sunday named or as soon after as possible. Reach those who do not come to church as well as those who do.

"(b) Include the amount of the parochial apportionment in the current expense budget. At the end of each month forward to the Treasurer of the Board of Missions one-twelfth of that sum. Pay this debt with as much conscience as you would pay bills for parochial support.

"(c) Extend the apportionment plan to parishioners. Apportion a proper amount to each individual within the parish according to his pledge for general parochial support."



THE British Government has arranged to loan the people of Jamaica about \$4,000,000, to enable them to replace buildings wrecked in the earthquake of last winter. It has also agreed to loan \$750,000 in small sums to private individuals to enable them to tide over the emergency caused by loss of income and inability to secure at once productive employment.



# The Many-Sided Missionary



By Archdeacon Stuck.

I SUPPOSE the charge of a native mission, with its village of 125 souls, and of the white people's chapel at the town three miles away, would generally be considered a sufficient handful for one man, and if not, the spiritual care of a two-company army post without a chaplain might be reckoned as making up a full tale. But duties that have been piled upon Mr. Hoare since the departure of the Prevosts made it necessary for the bishop to take him from his own charge at Eagle and put him at Tanana.

It fell out that despite all my plans to spend Christmas at Fort Yukon or at the least at Fort Hamlin, I lay at Tanana during the festival season. A few days after my reaching that place, "Stephen Minister" died suddenly. He was the oldest native catechist in length of service on the river, and was much thought of and respected. The news of the death spread rapidly, and there was much disturbance amongst the natives and great preparation to attend the funeral from up and down the Yukon and from the Tanana, so that it was necessary to postpone the burial until the day

before Christmas, that all who wished might come. And, from my desire to show the respect of the Church to a faithful native servant, I yielded to Mr. Hoare's wish that I should stay, and thus, for two weeks altogether, I was his guest and the interested observer of his manifold activities.

It was due to a most perverse chapter of accidents and coincidences that the school teacher intended for this post slipped by and caught the last boat up the Koyukuk and got to Bettles, 800 miles away, too late to return (and a year ahead of time) before any one knew that she was even started for Alaska—all for lack of a fifty-cent telegram. I should like to tell about it because it illustrates vividly the difficulties under which we labor, and because it has an amusing side that became irresistible when the Department of Education received her first letters in January and telegraphed instructions that a party with reindeer and sleds be despatched to effect her wholly unnecessary rescue. But the only point in it for my present narrative is that Tanana was left without a teacher. What should Mr. Hoare do

under the circumstances? Accept the situation and deplore the unfortunate necessity of abandoning the school for a year? There are plenty of men who would consider that they had no alternative. And the sympathetic visitor, episcopal or archidiaconal, would probably remark, "Yes, it's too bad." But Mr. Hoare is not that kind. He simply took the school also upon his shoulders, and all the winter through taught five hours a day.

Last year the Department of the In-

terior will take as kindly to a pastoral life as many of the Eskimos have done, but to the eye that casts along the future for any considerable number of years, this reindeer experiment seems big with hope, as standing between the native and the pauperization and ultimate extinction that in so large a degree have been the fate of his brothers "outside."

So Mr. Hoare is superintendent of the Reindeer Herd, and sanguine and even enthusiastic about it in his quiet



"MR. HOARE SIMPLY TOOK THE SCHOOL ALSO ON HIS SHOULDERS AND ALL THE WINTER THROUGH TAUGHT FIVE HOURS A DAY"

terior transferred a reindeer herd to our mission at Tanana, intending it to be the first of a series of herds at the missions along the Yukon. Despite all attacks upon the management of the reindeer in Alaska, no one who has studied the subject and visited the stations can doubt that the enterprise is big with good for the Alaskan natives—and the white man as well. There are great difficulties to be overcome, and there is room for doubt whether the natives of the in-

terior will take as kindly to a pastoral life as many of the Eskimos have done, but to the eye that casts along the future for any considerable number of years, this reindeer experiment seems big with hope, as standing between the native and the pauperization and ultimate extinction that in so large a degree have been the fate of his brothers "outside."

way, and has much keeping of accounts and issuing of rations, and occasional visiting of the herd, twenty-five miles away, where the moss is plentiful and dogs are not. As a draught animal I have personal reasons for thinking the reindeer a wild and clumsy fraud, but, barring moose and mountain sheep, his flesh is the best meat to be had in Alaska, and so far ahead of "cold storage" beef and mutton that no wonder there is a preserved meat lobby in Washington

against the reindeer industry. In Fairbanks last winter good cuts of cold storage meat cost seventy-five to eighty cents a pound. On the Seward peninsula I found the price to be thirty to forty cents a pound. And the difference was due chiefly to the fact that from the four or five reindeer herds on the Seward peninsula meat could be had at thirty-five cents a pound, while in Fairbanks there was no such competition. No wonder the reindeer industry has enemies.

The gravest and most anxious of Mr. Hoare's duties I have not yet mentioned. Two churches—and the task of learning a new native language thrown in—school, reindeer herd, sawmill—all these I am sure he would say weigh lightly upon him compared to the legal and police functions he is compelled to assume. And here we touch the skeleton in the closet of every native mission on the river. For the chief worry and trouble, the chief drawback and hindrance, the cause of sleepless nights and depression of spirits to the Alaska missionary, is the illicit whiskey trade which white men of the baser sort ply with the natives. Eternal vigilance is the price of even partial immunity from this evil, and it is impossible to shut one's eyes to the fact that it is a growing one; that little by little it is sapping the savage virtues of the native and undermining his character. The sentiment of the town—of all these river towns—is largely adverse to the execution of the law, and it is difficult to secure a jury that will convict, if there be any plausible loophole of escape—and sometimes even when there is none. A large part of the population of all these towns along the Yukon is directly or indirectly interested in the sale of liquor. The *bona fide* miner, it must be remembered, does not reside in the towns. To begin with, the two great commercial companies of Alaska are wholesale dealers in liquor. It is not generally understood how a great proportion of their trade is trade in liquor. I am credibly informed that no less than two-thirds of the money

value of all the merchandise they bring into the country is represented by liquor. It comes by the steamboat load. And while it is not charged that the agents of the companies sell liquor to Indians, it is abundantly clear that most of them are not at all concerned as to the ultimate destination of their sales. Company agents vary, like the rest of mankind, and some of them are honestly opposed to letting liquor get amongst the natives, but, after all, it is their business to get rid of their stock. Every one of these river towns has its half dozen saloons or so, in addition to the companies' stores, and each saloon has its gang of hangers-on, its gamblers and gamblers' "boosters"; and there are the men who own the buildings and the men who have gone on the license bonds, and so forth. And the whole liquor interest usually stands solidly together when any attempt is made to enforce the law against the sale of liquor to natives.

Now, we have no police in Alaska, only deputy U. S. marshals; and they tell us that they are not police and certainly not detectives, but merely process-servers. "Swear out your complaint," they say, "and we will make the arrest." So it follows that the missionary is the only man in Alaska who stands between the natives and their systematic degradation by liquor; the only man who is really and heartily opposing the prohibited trade which flourishes all along the river in spite of the prohibition, save here and there a conscientious but unpaid "commissioner," who is in the hands of his juries. Perhaps it is necessary to say one other word. The white man who sneaks amongst the natives with liquor makes an enormous profit on his sales, but he usually has one of two other purposes when he does not have both; either the gaming and cheating of the befuddled Indian out of his furs, or the debauching of his women. Mr. Hoare had succeeded in sending one liquor peddler to gaol for six months, and had failed in the attempt to convict another, when I reached Tanana. Let





THE BOY IN THE CENTRE WAS ARCHDEACON STUCK'S "DOG-BOY" LAST WINTER.  
THE OTHERS ARE MR. HOARE'S "DOMESTIC ASSISTANTS" WITH  
PECULIAR GIFTS FOR SMASHING CROCKERY

me give two incidents to illustrate other troubles that the liquor traffic brings to the missionary:

I had just finished cooking the Christmas dinner. Mr. Hoare has two native boys who are supposed to assist him in housekeeping, in the absence of his wife "outside," and their efforts are chiefly confined to smashing the crockery and spilling things on the floor. He is gradually learning the law, well known to those who have lovingly struggled with youth, that it always takes two boys twice as long to do anything as one boy—except smashing crockery and spilling things on the floor. After service and celebration of the Holy Communion at the white chapel downtown—a three-mile walk there and a three-mile walk back—we had the Christmas service for the natives. Then followed a baptism and a marriage for some who had come from afar and were not to be put off. Two celebrations, two sermons, a baptism, a marriage and the cooking of the Christmas dinner made, between us, quite a full day.

But as we were about to sit down to the first and last meal of the day came a young woman hastily to say she had stumbled across an Indian lying drunk on the trail. It was not very cold, only about ten below zero, and as we had just passed through two weeks of forty and fifty below, we considered it warm, but it was too cold to allow a drunken man to lie out. So Mr. Hoare hitched the dogs to the sled and took one of his boys with him and went to fetch the inebriate, while the reindeer steak frizzled and dried up and the rest of the dinner slowly spoiled itself. It was an hour later when he returned, tired and indignant, having taken the Indian to his cabin and put him to bed.

The rest of that Christmas season was an anxious time, for Mr. Hoare knew that there was liquor in the village and was constantly apprehensive of trouble. The next night, with the willing and generous assistance of Mr. and Mrs. Rodman, we had the Christmas tree for the natives, and a very jolly Christmas tree it was, with an Indian Santa Claus,



THE CHRISTMAS TREE AT TANANA IN 1906

properly appavelled, who did his part excellently well. I never enjoyed anything more than the rapturous delight of the children when the Indian speech came forth from that rubicund mask with its flowing white beard and wig. And the toys and the sweets and the candles and the tinsel-glitter and the happy, excited young faces made up a picture that I shall long remember.

The affair was all over and we were sitting over a pipe and a cup of tea before going to bed, when there came hurriedly another messenger—a girl almost frightened to death. Her grown-up brother, with whom she lived, was drunk, and had a pistol, and was threatening to shoot the members of the family. Pulling open a drawer and slipping a pair of handcuffs into his hip pocket, Mr. Hoare jumped up and got his cap and mitts. "Shall I go with you?" I asked. "No, I can manage him," he answered. I waited somewhat uneasily for half an hour, and then he returned. "You did not have to use them?" I asked, as he opened the drawer and threw the handcuffs in again. "No, the sight of them was

enough; but I had some trouble in getting the gun away from him. He's in bed now, and he understands that if he makes another break, I'll chain him up till morning and then march him down to gaol. I'd make a charge against him, anyway, but I know those folks would never testify against him—and I'd hate to have to try to make them. Besides, it's the man who sold him the stuff that I want to get, and I think I have a clue. But it's heart-breaking work; it's the beginning and end of my troubles, this whiskey selling." And so it is all along the river. It is making the native thriftless, reckless, imprudent; careless of his own good name, careless of the honor of wife or daughter, so he can get the stuff to satisfy the craving within. And we need men like Mr. Hoare—calm, confident, capable—who will tackle it and grapple with it, even with the ludicrously imperfect instrument which the present law supplies.

It is the easiest thing in the world for a missionary to be popular in Alaska. He has merely to shut his eyes and be pleasant. If you could show me a missionary who is popular with the riff-raff

of the river towns, I would show you a man out of place, who ought to be presiding gracefully over the decay of some small parish "outside." I will almost gauge the usefulness of a missionary in Alaska by his unpopularity with a certain large and influential class. But we want men!—many-sided, adaptable men, who can take hold of a situation and handle it; who will not be afraid of the averted looks and open dislike of a large section of the population. We need men who can preach and teach and run sawmills and reindeer herds, and rule a hundred natives with an iron hand in a velvet glove (which is *not* a covert reference to handcuffs), and doctor their sicknesses and stir them up to better things physically and morally and spiritually; who can stand foursquare for their defence against the white off-scouring that infests this river, even to hunting up evidence and going single-handed into the courts to prosecute before an antagonistic jury.

We need men who can do these things, or who can learn to do these things. It is "the white man's burden" in its highest sense, and it calls for "the best we breed." And we need half a dozen of them badly, right now, clergymen or laymen.

## THE CHURCH IN NEW GUINEA

OF the seventy persons who have worked in the Church of England New Guinea mission, no fewer than ten have been permanently invalided, and eight have laid down their lives for the sacred cause. New Guinea combines possibly more dangers than any other mission, with the exception of those in West Africa and the Universities' Mission to Central Africa. In addition to the practice of cannibalism among the people, the climate is malarious. With regard to the future of the English Church in New Guinea, some apprehension is felt as to the new policy of the Government in proposing to appoint an Australian Governor as administrator of New Guinea and "to develop the resources of

the country." It is hoped that there will be no change in the sympathy which missions up to the present time have received from the civil administration. The mission, founded on the principles laid down by Bishop George Selwyn in the South Sea Islands, is being splendidly worked and managed. There is no overlapping of missionary agencies, and thus the natives are not confused by having presented to them various forms of the Christian religion. Bishop Stone-Wigg has secured more volunteers for service than he has means to support.

## WHY HE WANTS THE CHURCH

A SUGGESTIVE incident occurred here in Wrangell the other day. Soon after my first visit to Petersburg, a new town forty miles from here, a man who was a stranger to me remained after service and said: "Mr. Corser, do what you can for Petersburg. I have a family of four children there." The man was a Norwegian, speaking English brokenly. Petersburg is largely a Norwegian settlement. The people have not yet drifted away into scepticism, which is so often the case with Norwegians. There is a splendid opening for a lady missionary who will teach a small school, and do such other work as may be in her power. A large part of the stipend can be received on the field. If the lady could be a Norwegian, it would help wonderfully.

*From the Rev. H. P. Corser,  
Wrangell, Alaska.*

## YALE'S MEMORIAL TO A MISSIONARY SON

THE Executive Committee of the Yale Missionary Society has offered to place a tablet as a memorial of the Rev. Arthur S. Mann in the chapel at St. John's University, Shanghai. Mr. Mann was drowned last July in an effort to save the Rev. Warren Seabury, one of the staff of the mission supported by the students of Yale at Changsha. Both Mr. Mann and Mr. Seabury were graduates of Yale.



# IN THE FLORIDA PINES

BY THE REVEREND G. BERNARD CLARKE

THE eyes of the whole world are fixed upon the Florida east coast, and the gigantic railroad proposition which American enterprise is unfolding "over the keys" to Havana. With viaducts and bridges of masonry and concrete, the steel rails make a roadway far out into the ocean. Millions of dollars have been expended, and many more will be, to complete this, one of the greatest engineering feats of the century. From a comfortable seat in a parlor car, the traveller will be able to look out on one side across the rolling billows of the Atlantic, and on the other over the Gulf of Florida. It will be possible, when the road is completed, to leave New York on a winter evening and the second afternoon step ashore in the eternal summer of the Cuban capital. Time—less than forty-eight hours.

Already emigration has set in along the line, and government land heretofore spurned, is in demand for homesteads and settlements. Bishop Gray, with his usual alertness, has not been unmindful of the opportunities for the Church, and has a missionary on the ground, ministering already. The missionary is not under the vows of either celibacy or poverty, but at the present such a man can best fill the bill, and circumstances have made these conditions voluntary.

Space forbids a detailed account of the work and needs of our missions already established—chapels to be built, to accommodate congregations crowded out of schoolhouses and depots, and all the innumerable wants of a pioneer field to be met. It is not always easy to sail into a foreign port and be perfectly at home, and the Church with her distinctive liturgy and faith has to win her way by gentleness over much prejudice and indifference.

While some of the work is among a class hard to reach with any religion and all are poor, we do have some "gen-

tle blood" of Churchmen and women to the manner born. In one of my missions where we need and must build a chapel this winter a great-granddaughter of Bishop Seabury, in her old age and infirmities, is trying to make a homestead, living alone in the woods, with three young grandchildren.

Just one incident of recent occurrence will give an idea of what the Church is to these pioneer people. On my last visitation to the mission at Redlands, fifty miles from my home, I had to walk six miles through the woods, over a very rough road. On the way I heard of the death of a little baby a mile out of my path. The people were newcomers and "crackers." I went to their place and found them living in a rude, hastily built shack—a young man of twenty, the wife eighteen. Twin babies had come three weeks before and this was the second to die. A little one, two years old, toddled about his father's knees, and the dead baby lay in a soap-box ready for burial in a solitary grave, out in the woods nearby. The family had had no religious associations, and seemed dazed, like animals in the presence of death. It all seemed so hopeless to them, perhaps cruel. If they thought at all it was with the old, old doubt, "How can the seeming cruelties of this world leave any place for a God?" I made a prayer, and then told them the story the Bishop of London told the men in Wall Street, about the boy and the kite, and applied it to their special needs. Then we buried the baby under the benediction of God's grace in the shadow of His cross, and left with them the eternal hope.

Only an incident in life everywhere, but oh! so pathetic out in the wilds of this new country, so cheerless and hard, with no semblance of Christian rite and faith. It is only a sample of the need of our ministrations. I must build a chapel there this winter. Already the

"God's Acre" has been given, and all but \$200 of a \$600 chapel provided for. We expect God will answer our prayers, and that the great-great-grandchildren of

Bishop Seabury will have a church home, along with many other little "cracker" children, to whom the Church is absolutely new.



THE SUNDAY-SCHOOL OF SAN FELIPE, LIMONAR

## A TRIP TO LIMONAR

BY THE RIGHT REVEREND ALBION W. KNIGHT, D.D.,  
BISHOP OF CUBA

LIMONAR is seventy miles from Havana. I rose at half-past five Sunday morning to catch the early train, expecting to hold confirmation at eleven o'clock, and then return to Havana in time for the evening service. Owing to the long-continued strike of the engineers on the railroads of Cuba, the train did not leave the station until long after nine o'clock. Then there were delays along the route, so that it was after two in the afternoon when we reached Limonar. Knowing that the train was delayed, the congregation waited patiently over three hours for my coming. Many of the people came to the station to receive me, and we immediately proceeded to the house where our services are held. There were twenty-eight persons pre-

sented, ranging in years from twelve to sixty-seven. The larger portion were adults and nine of them were men. This makes forty-nine persons confirmed by me in this mission since its beginning, less than a year ago.

Limonar has about 2,800 inhabitants. Perhaps three-fourths are blacks or mulattoes. When we were looking round for a place in which the Rev. Emilio Planas could establish a Cuban "Lawrenceville" for the people of his race, a committee from Limonar waited on Mr. Planas and invited the school and mission to their town, promising hearty co-operation. I visited Limonar to look up a suitable building. Having found one that we thought would be large enough, we obtained a favorable lease from the owner. The building was



IN LINE FOR MANUAL TRAINING AT LIMONAR

sadly in need of repair, and the owner agreed to let us have the repairs made and deduct the cost from the rent.

The building contains the chapel, the schoolrooms, the dormitory and living quarters for the missionary and his family. It is a cheap structure, and not well adapted to our purposes. But we made the beginning last January. Since that time the chapel has become too small and the classes have overflowed into the chapel. The dormitories could only accommodate fifteen and that limit was reached some time since, so that lately Mr. Planas has been compelled to decline to receive any more pupils to live in the house. The day-school has steadily increased in numbers. These boarding and day scholars pay a sufficient amount to meet the running expenses of the school, outside the rent of the building, but we can go no further in the development of the work as we have reached the limit of our quarters.

As it aims to be an industrial school, we are also sadly in need of equipment for the various departments. This is the only attempt on the part of Cuba to build up a Hampton, Lawrenceville, or Tuskegee for the Negroes. We are pioneers in this work, and the field is

open to us if we but seize the opportunity. None of the religious bodies doing work in Cuba, excepting ourselves, are making any attempt to reach the Negroes.

## CUBAN NOTES

ALL the schools are running with a full complement of pupils. This is notably the case with the Cathedral School for girls in the Vedado. Havana, which opened in the fall with fifty, but already has ninety children.

The Theological Seminary at Jesus del Monte, Havana, is training nine candidates for Orders.

At Santiago de Cuba, the headquarters of the mission have been changed to a better locality, and a larger house. There is now a separate house for the school, which is progressing finely under the care of the Rev. J. B. Mancebo.

It is expected that work will begin immediately on the new church at Guantánamo, the gift of Mr. W. W. Frazier, of Philadelphia, and that it will be completed within a year.

A new chapel is to be built at McKinley, Isle of Pines.





THE REV. EDWARD P. NEWTON  
*Alaska*

## A RECRUIT FOR ALASKA

THE Rev. Edward P. Newton, who has gone to Alaska to take charge of Valdez, Seward and neighboring missions, is a native of Vermont. Although none of his ministerial life has been spent in the Green Mountain State, it has a right to claim him as another of its gifts to the mission field. It has already given men like the Rev. John W. Chapman, of Anvik, Alaska, the Rev. Walter C. Clapp, of the Philippines, and the Rev. R. C. Wilson, of China, as well as Miss Gertrude Stewart, also of China.

Mr. Newton was educated at St. John's School, Manlius, Trinity College, Hartford, and the Berkeley Divinity-school. He is another of Bishop John Williams's "boys," and was ordained to the diaconate by him. After his ordination Mr. Newton immediately went to the West, and for a number of years was rector of Holy Trinity Church, Pueblo. In the

face of many difficulties he endeavored to build up a congregation whose ideals of worship and work should be reverent and unselfish.

In 1902 he joined the clergy staff of Calvary Church, New York, expecting to spend two years studying the work of a great city parish. Instead of two years he spent five, and endeared himself not only to the people of the upper east side, but to many of the more privileged members of the parish.

Last summer, when word reached the East of the great need of the District of Alaska, Mr. Newton announced his willingness to volunteer, if Bishop Rowe could use him. Owing to delay in reaching the bishop, it seemed impossible that Mr. Newton could go to the field this winter. When, however, early in October, an urgent message came from Bishop Rowe that Mr. Newton should come to his help quickly, the rector of Calvary, recognizing the great need of the Alaska mission, released Mr. Newton. He sailed from Seattle November 24th, 1907.

## A MESSENGER TO THE WOMEN OF JAPAN

IN Miss Bertha R. Radford, who sailed for Japan last month, Virginia gives another worker to the mission field abroad. She was educated at home until she entered the Lynchburg High School. Then she took two years at Randolph Macon College, specializing in pedagogy and psychology. After leaving college Miss Radford taught in the schools of her home city of Lynchburg, and at the same time rendered valuable service as a Sunday-school teacher and leader of the Junior Auxiliary in St. Paul's parish. Her successful experience in the parish resulted in a growing desire to serve the Church's work abroad. Japan made a strong appeal to her because of the needs of the

people and the evident readiness of many of them to hear the Christian message. She accordingly entered St. Faith's Training-school in New York and completed the course with credit. Those who know her well predict a successful career in the mission field, for as one layman says, "she has the pluck and energy of half a dozen women."

## A LIBRARY IN SIGHT FOR WUCHANG

MISS M. E. WOOD, of the District of Hankow, is returning to China on January 20th. During her furlough in this country she has been endeavoring to secure gifts for the erection of a library in connection with Boone College, Wuchang. Of the \$15,000 asked for, about \$4,800 have been given. The Hon Seth Low, formerly president of Columbia University, New York, in making a gift to the library fund, said that he did so because he believed "Wuchang to be a centre where a library of high order will be of vast benefit to China and the Chinese. It is, in a sense, a nerve centre in the body politic, from which impulses of every sort are disseminated through the vast multitudes comprising the Chinese Empire. The recent awakening of China to the importance of Western learning has added new emphasis to the old importance of Wuchang, and I can think of nothing more sagacious on the part of those who wish China well than to do everything possible to strengthen at Wuchang the influences that make for good. Believing as I do in the profound influence of a good library, it gives me pleasure to help forward this work."

Dr. Lloyd, after personal observation of the situation at Wuchang, has expressed his conviction that no more valuable service could be rendered to Boone College and the students of the city than to have within their reach such a library as would introduce them to the



MISS BERTHA R. RADFORD  
*Tokyo*

thinkers of the Western world as well as to the works of their own sages. "I was surprised," he says, "and much interested to see how much had been done with small means. If a proper building with well-lined shelves and a fit reading-room could be added to Boone College, I am sure it would open a new world to the multitude of young men assembled in the city. The enthusiastic craving for learning was pathetic. To be able to bring within their reach sane literature would indeed be a privilege."

Although the full amount is not yet in sight, Bishop Roots proposes to begin the library in such a way that it can be readily enlarged as additional help comes. While this plan is not altogether economical or satisfactory, it is the best that can be done under the circumstances. Doubtless there are many friends who have heard of this enterprise and who intend to help it forward. This is the time to give the help. Gifts may be sent to George C. Thomas, Treasurer, 281 Fourth Avenue, New York.



TWO OF DR. DRIGGS'S POINT HOPE FRIENDS, WHO MAY BE SORELY HUNGRY THIS WINTER

## POINT HOPE NOTES

BY THE REVEREND JOHN B. DRIGGS

**W**E had a warmer summer than usual, the thermometer registering a number of times between 50° and 58°.

All that has now passed, and the messenger of another approaching long winter is making its appearance in the shape of a new white mantle of snow on the Rocky Mountains in the distance.

Bishop Rowe expected to visit Point Hope in August, but he is a very busy man and did not manage to arrive. Why, I have not yet learned. There was a class of twenty-seven for him to confirm. Last year the first new building was erected, the past summer a fine bell-tower constructed.

The young men of the mission are proving themselves quite capable carpenters, needing but little instruction. The second building will not be started until after Bishop Rowe comes and a consultation is held.

No supplies for the mission have arrived this year. If the vessel delays much longer, it is doubtful if anything can be landed, the fall gales having already begun. At present I do not know what the consequence will be; fuel and oil are about exhausted and my larder is growing slim. The natives were unsuccessful in their whaling last spring, so they have no meat laid by in the ice-houses for future use, neither had they bone to trade with the ships for supplies.

It looks as if we may experience hard times next winter. To-morrow, worship will be held in a cold church, there being no fuel to warm it.

It had been my intention to make a trip to Candle last summer, as it would be a good place to establish a mission station, there being nothing in that line there. The tardiness of the supply schooner has upset those plans. Candle City is a flourishing mining camp about



250 miles southeast of here. I also wanted to look around there to see if a whale-boat thirty feet long could be procured; one having an engine of four or five horsepower to drive a twelve-inch propeller wheel, using kerosene oil or wood alcohol to generate its motive force.

With such a boat the mission would be in a much safer condition than at present. Should the supply schooner be wrecked any year, Candle City could be visited for fresh supplies, some work done along the coast, driftwood collected for home use, and letters mailed during the fall.

For a number of whaling seasons I have tried to introduce prosperity among the natives by lending aid to the young men, telling them if they were successful

in capturing a large whale, to bring me one-half the bone. When enough had been accumulated to be sent down, their supplies would be ordered up for a store, they to run the store themselves for their own benefit. There is no trading-post on Point Hope, and Candle is too distant to be a convenience.

Being the local correspondent of the leading home paper, I receive the news occasionally through the winter when some native happens to be coming along the coast. The nearest post-office station is 150 miles from here, at Kotzebue. It is quite a contrast to the early days, when news would only be received once a year.

*Point Hope, Alaska, September.*

## THE REFLEX INFLUENCE OF MISSIONS

BY THE REVEREND WILLIAM T. MANNING, D.D.

ASSISTANT RECTOR OF TRINITY PARISH, NEW YORK

The editor has asked several clergymen to share with their brethren in the ministry the outlines of sermons on the Church's Mission, in the hope that what has proved effective in one congregation may be suggestive to the leaders of many others, as they endeavor to train their people in the duties of Christian discipleship.

*It is more blessed to give than to receive. Acts 20: 35.*

**S**AINTE PAUL tells us that these are our Lord's own words. We know how true they are in the life of the individual. They are just as true in the life of the Church.

We think often of the blessings which the Church gives through her missionary work, but the Church receives through that work even greater blessing than she gives.

The work done in the mission fields gives power and inspiration and new life to the Church at home.

Wherever there is a parish or a mission or a diocese that is touched with the missionary spirit, we see a living illustration of the truth that "It is more blessed to give than to receive."

Let us think, then, of what we may call "The Reflex Influence of Missions"—the blessing which comes to the Church at home through her work done for others.

1. *Our work in the mission fields shows us where we stand.*

It is the measure of the reality of our religion. There is nothing that more surely reveals a lack of personal religion, a lack of living faith in Christ, than a lack of interest in missions.

The man who feels that his religion is not worth sending to the heathen, is probably right; but if his own religion were more real, he would feel that Christ's message is worth sending to any man, anywhere, who has not received it.

Missions hold up the mirror in which we may see our own religious lives clearly. They show us what we really think and feel about our Lord and His Gospel.

2. *Missions not only give us the measure of Christ's power in our own hearts, they offer us the most unmistakable witness of His power in the lives of others.*

They afford the most striking "evidences of Christianity" that we have today. They are the proof of our Lord's real and active presence in this world.

Men may account for the home ministry. They cannot account for the missionary or explain his work except through the power of the Risen and Living Christ.

The missionary works miracles of help and healing, of moral renewal and spiritual regeneration; he creates a new type of character among those to whom he goes.

There is no other Name given under Heaven in which such works have been performed, and are being performed, except that of Him in Whose Name the missionary goes.

We need to think more of the evidential value of missions.

3. *Missions bring home to us the supreme importance of "a certain Faith," a whole-hearted belief, a deep and living conviction.*

They show us the weakness of the merely negative and academic and critical attitude which we sometimes see in the home Church.

The missionary is not one who is waiting for the truth of the Christian religion to be discovered or decided upon; he is one who has found the Truth as it is in Christ; who is able to say, "I know Whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."

If the Christian religion were the mere result of human speculation, if it were only the best philosophy of life and of God that men have so far evolved, there would be little reason for missions.

Few missionaries would be found ready to leave all and go to a strange land to teach men a superior philosophy; men will always be ready to go as the

messengers of the Gospel of the Son of God.

4. *Missions offer to us at home the opportunity for the purest offering that we can make, the offering that is freest from all forms of selfishness.*

The money which we give to missions brings us no return; it adds nothing to the numbers or the efficiency or the equipment of our own parishes; it does nothing for our own city; it goes to help men and women whom we shall never even see until we meet them in the streets of the New Jerusalem.

5. *But our gifts for missions are not only our most unselfish offerings, they are our most direct acknowledgment of Him Whom we worship and serve.*

We are interested in this work not because it appeals to our sympathy or our imagination or our judgment, though this it assuredly does, but because it is the carrying out of the wish of our Lord and Saviour Jesus Christ.

He is the One Who asks this of us. The last words that He uttered on this earth were, "Go ye into all the world and preach the Gospel to every creature." We who believe in Him must feel it a great privilege and joy to have so actual a share in bringing about His purpose for the world, to be so directly instrumental in furthering His plans.

Those who try to bear their part in this work know how, year by year, in the parish and in the individual it deepens devotion and quickens faith and strengthens the sense of personal allegiance to Him in Whose Name only it is done.

The day of the Missionary Offering is the day when the tides of spiritual life rise to their highest in the parish that has come, even a little, to feel what missions mean.

When the Church everywhere comes, as more and more she is coming, to think of missions with the mind of Christ, to feel about them as her Lord and Master does, she will learn the full meaning of His saying that "It is more blessed to give than to receive."

# THE SANCTUARY OF MISSIONS

**R**EJOICE, rejoice, ye nations,  
And bid contention cease;  
Go, kneel with Bethlehem's  
shepherd swains  
Before the Prince of Peace!  
Ye kings of earthly splendor,  
His mightier sway confess;  
Whose glory is humility,  
Whose crown is righteousness!

Ye sad and heavy laden,  
Who feel the proud world's scorn,  
Let hope light up your weary hearts,  
For Christ, the Lord, is born!  
All ye by sin enfeathered,  
All ye by grief oppressed,  
O dry your eyes, and turn to Him,  
And He will give you rest.

Rejoice, ye teeming cities,  
Your Prince has come to reign!  
Rejoice, ye islands lone and far,  
That gem the azure main!  
Let flowers in fragrant beauty  
Earth's desert waste adorn,  
And love be throned in every heart,  
For Christ, the Lord, is born!  
—*West.*

## THANKSGIVINGS

"We thank Thee"—

For the better equipment of Boone College through the completion of Ingle Hall, and for the life it commemorates. Page 14.

For the successful work of the Church at Tanana, with its assurance of the power of the Gospel to uplift and bless human life, and for the devoted service of the workers past and present. Page 43.

For the blessings that come to us as we endeavor to share Christian privileges with others. Page 55.

For the successful completion and opening of St. James's Hospital, Anking. Page 24.

For the blessing brought to Japanese Christians by the Feast of All Saints'. Page 31.

For the power of intercession to strengthen, comfort and inspire the mission staff.<sup>1</sup>

<sup>1</sup> "Tell them how grateful I am for all their thoughts and prayers, and tell them how they have helped us. It is the one thing to give one strength and happy confidence, and it is the most cheering thing we have to say to each other out here when anyone gets disheartened, to remind them of those who are praying and caring for us at home; at least, I always find it so."—*Letter from a Missionary.*

## INTERCESSIONS

"We beseech Thee"—

To bless the work of the Church in the Hawaiian Islands, and especially at Kohala, that those who have ceased to follow Thee may be won back, and that those who have never known Thee may find Thee through the teaching of the Church. Page 34.

To open our eyes to the need and opportunity for making known the Christian Message in Japan. Page 33.

To sustain Dr. Driggs and the people of Point Hope through the trying days of this winter. Page 54.

To make Thy people more ready to support the work of Christian hospitals. Page 24.

To bless the Sunday-school services to be held January 19th, and to turn the thoughts of many of the young people to the privilege of serving Thee.

To send Thy rich blessing upon the Bishops of Eastern Oregon and Western Colorado, and upon all the people of the districts to which they go. Pages 11 and 12.

To be present with the conference of the Laymen's Forward Movement of the Middle West in Indianapolis, February 2d to 4th, and to draw all the laymen of the Church to take their rightful place in the missionary campaign. Page 13.

## PRAYER

*V.—The people that walked in darkness have seen a great Light;*

*R.—They that dwell in the land of the shadow of death, upon them hath the Light shined.*

**O** EVER-BLESSED Saviour and Redeemer Jesus, the bright and Morning Star, Who alone canst give light to them that sit in darkness and in the shadow of death: shine with Thy bright radiance upon all those in whose hearts Thou hast not yet arisen; dispel the clouds of darkness with the brightness of Thy presence; let the shadows of earth flee away, and do Thou appear with healing in Thy wings. Enlighten our eyes that we sleep not in the death of sin, but arise and shine with the light of Thy divine love; O ever-blessed Saviour and Redeemer of the world. *Amen.*



# THE MEETING OF THE BOARD OF MISSIONS

DECEMBER 10TH, 1907

THE Board of Missions met at the Church Missions House on December 10th. The following members were present: The Bishops of Albany (vice-president, in the chair), New Jersey, West Virginia, Pittsburgh, Central Pennsylvania, Massachusetts, Washington, Rhode Island, Indianapolis, Long Island, New York and the Bishop-coadjutor of New York; the Rev. Drs. Eccleston, Huntington, Vibbert, Anstice, Alsop, Perry, Stires, Parks, Mann and Morgan; and Messrs. Low, Chauncey, Thomas, Goodwin, Butler, Morris and Pepper. The Bishops of Porto Rico, Utah and Southern Brazil, honorary members, were also present.

The Treasurer reported a falling off of \$3,860.24 in the offerings from parishes and individuals and the Woman's Auxiliary from September 1st to December 1st.

As treasurer of the special committee on the Missionary Thank-offering he presented a statement of the total contributions of the various dioceses and missionary districts and sundry miscellaneous amounts, showing total gifts of \$764,143.06.

The secretary of the special committee on the Men's Thank-offering laid upon the table a full and final report of their proceedings from the date of their appointment to the present time, accompanied by explanatory exhibits showing the work carried on by them and the manner in which it was conducted.

The Board, on motion of the chairman of the special committee, adopted the following resolution:

That the whole matter of the disposition of the undesignated amounts of the Men's Thank-offering be referred to a committee to consist of the Advisory Committee and one member to be designated by each of the mis-

sionary committees, for consideration and report to the Board respecting the same.

This resolution constituted a representative committee of eleven members.

A resolution was adopted expressing approval to the Bishop of Asheville of his purpose of soliciting funds for the carrying on of the special work in his district for a sum not to exceed \$9,000 to keep the work going.

The Bishop of Washington and the Rev. Dr. McKim were appointed to attend a proposed meeting of the secretaries and representatives of the various missionary societies with the Board of Indian Commissioners on February 25th and 27th. Another committee was appointed to attend, with the secretaries, a meeting of the officers and representatives of the several Boards of Home Missions in the City of New York on December 13th, and the Bishop of Pittsburgh, the Rev. Dr. Perry and Mr. Butler were requested, as members of the Board, to attend the conference of the Young People's Missionary Movement at Pittsburgh in March next.

In accordance with the request from the House of Bishops the Board provided for the travelling expenses of the new missionary bishops and their families to their respective fields.

The following resolution was adopted:

*Resolved:* That, pending the report of the Joint Commission appointed by the late General Convention to consider and report upon the whole subject of missionary work among the Jews, this Board commends to the dioceses, and especially those dioceses which contain large Hebrew populations, the present and urgent duty of doing what can be done to win from our Jewish fellow-citizens a fair hearing for the Gospel of the Messiah.

A number of the bishops having do-

mestic work under their jurisdiction communicated with the Board, and action was taken where required.

The appropriation by the Board of Missions for the salary of the Missionary Bishop of South Dakota is now \$2,500; his district having undertaken some time ago to pay the difference.

Under the Woman's Auxiliary United Offering, in accordance with the request of the Bishop of North Carolina, Miss Effie Waldo was appointed missionary teacher at Roanoke Rapids. In accordance with the request of the Bishop of Oklahoma, Miss Harriet M. Bedell was appointed a missionary worker in his district; and at the request of the Bishop of Arkansas, Miss Eugenia Burr was appointed teacher in St. James's Mission School, Little Rock.

The Bishop of Porto Rico announced that, by a recent gift, the salaries of six assistant nurses in St. Mark's Memorial Hospital, Ponce, have been provided for about two years. Mrs. Droste's salary had already been provided until next February.

Resolutions were adopted expressing the Board's cordial appreciation of the valuable services rendered to the Bishop of the Philippines by Chaplains Henry Swift and A. A. Pruden, U. S. A.

Letters have been received from Archdeacon Bryan in the Canal Zone. He reports that at Culebra he found many Church families and about fifty communicants. Thinks that there will be several large and important towns after the Canal is finished. At Culebra, Empire and Bas Obispo there are at present about 9,000 inhabitants, of whom the larger proportion are adherents of this Church. His present schedule of services for Sunday includes these towns and Ancon. Besides this, he has to visit the missions among the West Indians.

Letters were submitted from the several foreign bishops and a number of their missionaries. Information was at hand that Archdeacon Thomson was convalescing from a serious illness and was hoping to take a vacation before the

winter came on, tarrying in Honolulu for a time. In connection with this a resolution was adopted assuring the archdeacon that, after his long service to the Church and in the China Mission (very nearly half a century), he must feel quite at liberty to determine the place of his residence; trusting that he would come home for his vacation and return to China at his pleasure.

The Board, being informed that the question of the delimitation of the dioceses and missionary districts in China, English and American, is to be finally determined at the Lambeth Conference, which question has been under consideration for many years both by the archbishop and the English missionary societies and by our House of Bishops and society, by resolution requested the Bishop of Shanghai to attend the conference as our representative.

The Bishop of Tokyo wrote of the necessity for the rehabilitation of Christ Church, Kanda, and of the desirability of adding a college department to St. Margaret's School, Tokyo—there being no Christian college for women in the empire. These additions mean, of course, money and a large amount of it. The Board expressed itself as in hearty sympathy with the wishes of the bishop, but could not find it expedient at this time to take any final action.

Bishop Aves was heard from at Monterey, Mexico, at the close of last month. He is absorbed with the work that he finds awaiting him.

The Bishop of Cuba was expecting some large classes for confirmation. His new training-school for the ministry will have nine men in it, among them a Cuban and a Spaniard from the United States. The Cathedral School has eighty-six enrolled and in attendance, and he is expecting half as many more students. Of the present number thirty-two are American and fifty-four are Cuban and Spanish children. The opportunities for the extension of his work are many.

The Standing Committees were duly

elected for the coming year, upon the nomination of the presiding officer.

The Standing Committee on Audit reported that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

By resolution the Board requested the Vice-President (the Bishop of Albany) to convey to the Bishop of Pennsylvania, on behalf of the members, an expression of their sympathy with him in his illness and their hopes and prayers for his speedy recovery.

## ANNOUNCEMENTS

### CONCERNING THE MISSIONARIES

#### Alaska

ON All Saints' Day, in Trinity Church, Seattle, Wash., Bishop Rowe ordained to the priesthood the Rev. H. P. Corser, of Wrangell, Alaska.

THE REV. EDWARD PEARSONS NEWTON, who sailed from Seattle on November 26th, reports his arrival at Valdez on December 4th, where he was met by Bishop Rowe.

MR. JOHN ARCHIBALD ST. CLAIR, who went to Nome under appointment by the Board in December, 1906, retired from the work on November 1st.

At the request of the Bishop, Miss Ella Lee Wood, of Wrangell, was appointed by the Board, at its meeting on December 10th, as teacher to the natives and assistant in the work under the Rev. Mr. Corser, her stipend to be paid from the Woman's Auxiliary United Offering.

At the same meeting the Board accepted the resignation of Miss Emily H. Bance, of Valdez, from July next.

#### Honolulu

THE Bishop of Honolulu and Mrs. Restarick, returning from the General Convention, left Boston December 15th and sailed from San Francisco by the steamer *Siberia* on the 24th.

At the meeting of the Board on December 10th the bishop's appointment of

the Rev. Leopold Kroll, of Hoosick Falls, N. Y., as missionary at Lahaina was approved.

#### The Philippines

MRS. J. A. STAUNTON, JR., who sailed from Vancouver on July 9th, after spending a few weeks in Japan, arrived at her husband's station at Sagada on September 28th.

At the meeting on December 10th the Board approved Bishop Brent's appointment of Miss Lizzie Whitecombe, of Chicago, as kindergartner, and confirmed the appointment of Miss Mabel Foster Smith, of New York, who proceeded to the field with Miss Hicks in October and arrived at Manila on November 10th. The expenses under these appointments are to be paid from the Woman's Auxiliary United Offering.

At the same meeting the Board accepted the resignation of Mr. J. H. T. Mackenzie, of Bontoc, from October 5th.

THE resignation of Miss Elizabeth Chambers, who was appointed in Manila, was also accepted by the Board, as she was only able to serve in the University Hospital for two months.

#### Africa

BISHOP FERGUSON, who sailed from New York on November 16th, arrived at Liverpool on the 22d. He sailed from that city on December 7th, expecting to arrive at Monrovia on the 19th.

INFORMATION has been received that Mrs. Nathan Matthews, who sailed from Liverpool on October 3d, reached Cape Mount on the 24th of that month.

#### Shanghai

At the request of Bishop Graves, the Board, on December 10th, approved the appointment of the Rev. Robert E. Browning, of Washington, D. C., as a missionary in the Shanghai District, with the usual outfit, salary and travelling expenses of an unmarried man.

#### Hankow

BISHOP ROOTS and family, returning to Hankow, left Hartford on December 10th, and, after visiting his father's



home at Little Rock, sailed from San Francisco by the steamer *Siberia* on the 24th.

THE bishop's appointment of the Rev. Percy R. Stockman, of Philadelphia, as a missionary in the District of Hankow was approved by the Board on December 10th and appropriation made accordingly. Mr. and Mrs. Stockman expect to sail from San Francisco by the steamer *Mongolia* on January 30th.

THE REV. EDWARD H. FITZGERALD, going to the Hankow district under especial arrangement with the bishop, his expenses having been provided for by the Alumni Association of the Episcopal Theological School, Cambridge, left New York December 15th and sailed from San Francisco by the steamer *Siberia* on the 24th.

MISS SADA C. TOMLINSON, who sailed from San Francisco on October 9th, reported her safe arrival at Shanghai on November 2d; and was to proceed to her station at Anking in a day or two.

MISS LOUISA L. PHELPS, whose appointment was announced last month, left New York on December 17th and sailed from San Francisco by the steamer *Siberia* on the 24th.

### Tokyo

BISHOP MCKIM, returning after General Convention, left New York on November 14th and sailed from San Francisco by the steamer *Korea* on December 10th.

THE REV. JOHN C. AMBLER, whose re-appointment to Japan was published in the October number, with his wife and son left Boydton, Va., on December 17th; expecting to sail from San Francisco by the steamer *China* on the 31st.

MISS BERTHA R. RADFORD, whose appointment was announced last February, left her home at Lynchburg, Va., on December 3d and sailed from San Francisco by the steamer *Korea* on the 10th.

### Kyoto

THE REV. JAMES J. CHAPMAN and family, returning after furlough, left

Gordonsville, Va., on November 27th and sailed from San Francisco by the steamer *Korea* on December 10th for Kobe. They were accompanied by Miss Mary Scott, who, at the request of Bishop Partridge, is going out to teach as a lady employed in the field.

## MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of these speakers should be addressed to the Corresponding Secretary, 281 Fourth Avenue, New York.

### Department Secretaries

Department 1. The Rev. J. DeW. Perry, Jr., 213 Wooster Street, New Haven, Conn.

Departments 4 and 7. The Rev. R. W. Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

Department 6. The Rev. R. W. Clark, D.D., 720 Jefferson Street, Detroit, Mich.

Department 8. The Rev. L. C. Sanford, 1215 Sacramento Street, San Francisco, Cal.

### Alaska

Archdeacon Stuck, of Fairbanks.

The Rev. F. C. Taylor, of Valdez.

### China

*Work Among Women:* Miss Anne E. Byerly, of Wuchang.

### Japan

The Rev. George Wallace, of Tokyo.

### Oklahoma

Mrs. David C. Beatty, of Vinita, 149 Edgecombe Avenue, New York City.

### Virginia

*Mountaineer Work:* The Rev. F. W. Neve, During January and February. Address direct at 281 Fourth Avenue, New York.

# THE WOMAN'S AUXILIARY

To the Board of Missions

## TOO GOOD TO BE TRUE

### THANKS FROM SENDAI

BY F. R. BRISTOWE

I SHOULD have written our thanks before this; the delay was not from ingratitude, but I wanted to be sure there was no mistake. The offering came as an entire surprise to me. I did not think Dr. Lloyd had been impressed with the needs of Sendai more than, if so much as, with those of numberless other places he had visited, and, there being no foreigner here except myself to plead, I felt that our chance was infinitely small. Tell Dr. Lloyd how grateful all Sendai, so far as we are concerned, is for this most kind and substantial interest in the work here. Now, with thankful hearts and renewed courage, we are hunting for a convenient piece of ground, and making plans in our free time; plans that may one day turn into a house for the mission school and myself, a hostel, and perhaps, if the bishop does not oppose, a Christian kindergarten, where the chief thing shall be not the kindergarten, but Christianity; for we have a good many little Christian children whose parents are either Christians or catechumens, and some others whose parents have been interested for some years, but, owing to the abundance of their children, they have no time to give to anything but home. These children we hope to collect, and to teach them to obey, to sit still, and to say their prayers, so that habits of piety may make the groundwork of their lives. There is a girl in training at Akita who will come here and her business will be to gather her

pupils and take them home when necessary, as well as to teach them.

Thank you for making an appeal for a foreign helper; some two or three would not be too many. I do not know how I can manage alone. While waiting for our dreams to come true, I am taking care of my present family. I was never satisfied with the old arrangement, and, when obliged to move, did so with very good grace. I collected my scattered treasures—animate and inanimate—and left the mission house. We found four rooms with a south and east aspect and with two little corners that could be converted into kitchens, and here we established ourselves—a family of nine. The school, widows and all, are packed into two rooms and a kitchen, and with it we are happier than we have ever been, because we are all together. Now, however, there are other trials, from the quarters being too confined. The Japanese love to read aloud, in a monotonous drone, so that with that just underneath me, with the organ continually going below, and with the smell of Japanese cooking to greet my nose, and the impossibility of escape if I live in the house, there are hindrances to work and comfort as well as advantages in our present quarters.

Speaking of organs, we stand in immediate need of some small ones; two for this place and two for two out-stations. We could buy these, quite good enough for our present purposes, at about \$20 each, in Tokyo.

# HOW THE WOMAN'S AUXILIARY CAN HELP MEET THE PRESENT CALL FOR WORKERS IN THE MISSION FIELD

## I. BY KNOWING WHERE THEY ARE NEEDED

WHEN Bishop McKim visited the Church Training-school in Philadelphia this fall he was told that there were twenty-nine students in the school. "Just the number I want," he said. "You must all come out to me in Tokyo." "But," the bishop tells us, "we want no one who has not a vocation as a missionary. Other qualifications must be secondary."

Bishop Roots is more moderate in his requests—Fourteen women is his smallest limit: Two for Ichang, 400 miles above Hankow; two for Shasi, 300 miles away; two for woman's work; and, possibly, two nurses for Hankow itself; a nurse for St. Peter's Hospital, Wuchang—the first and most important of these needs, a need of three years' standing; one for woman's work and a nurse for Kiu-Kiang; one worker at least for Wuhu; two workers for Changsha.

In October they wrote from Wuchang: "We are waiting to hear all about the General Convention. We are daily praying for the Holy Spirit to guide those who take part. Also, we are praying earnestly for new workers, devoted people who will come out to China in a spirit of consecration. We saw by the Hankow paper that more than twenty new workers are coming out to the China Inland people this month. Cannot the Church at home send us twenty of the right kind? Don't let them keep Miss Byerly in America. The woman's work is at a standstill awaiting her return. While we rejoice in the rest she is getting, we miss her every day. We foreign women are trying to hold the work together, but each one of us has classes as well as daily in-

terruptions. We could easily keep three more single women busy in Wuchang."

On returning to China, Bishop Graves left with us as his pressing needs: Two *fine* trained nurses for St. Luke's and St. Elizabeth's, a teacher to be with Deaconess Paine at Soochow, someone for evangelistic work at Wusih.

In November, Bishop Brent writes: "We need two nurses as soon as they may be had. Someone is needed at Sagada, who can act as a missionary among the girls and women. I am becoming more and more convinced that the position taken by the Auxiliary is a wise one, namely, that women workers



"THE WOMAN'S WORK IS AT A STANDSTILL,  
AWAITING HER RETURN"



should have preparatory training in community life. It would be a most distressing thing to get some person in the Hill station who is not even-tempered, and cannot fit in with the other missionaries."

As early as September, Bishop Rowe was writing from Alaska: "I want two good nurses for Valdez as soon as possible." In November he writes: "I am glad you are on the trail for nurses. I hope you will not lose it." And they are not found yet. Nor a nurse for Circle, nor a man for Nome, or for Juneau! An Alaskan missionary writes: "May God put it into the hearts of the right persons to fill the places left vacant in our ranks. There is so much to do; there are so pitiful few to do it."

Bishop Van Buren asks for a parish worker, who shall also assist in teaching, at Ponce, and for a teacher for Mayagüez. From there the missionary writes: "Our need is pressing. I am very anxious to bring our school up to something better than at present, and a

competent American is what we need. A woman of experience would be a benediction to us, and there will be plenty of opportunity for doing much good among our young girls and the women."

Bishop Restarick again calls for teachers, especially for a teacher of music. "We need teachers who will stay," he says. "And the expense of their journey will be less if they come from the West."

The nurse and helper at the Good Samaritan Hospital, Fort Defiance, Ariz., has left, and another is wanted there. "We are overburdened here with work," Miss Thackara writes. "We have fifteen patients coming every day. Yesterday we had twenty-five to feed. The work is becoming so much greater."

Bishop Ferguson asks that a competent helper be sent out, in order that Miss Ridgely may have a change of climate as well as to give her assistance in her work.

## HOW THE AUXILIARY CAN HELP MEET THE CALL FOR WORKERS

### II. BY KNOWING WHAT THEY WILL FIND TO DO

#### *I. Sick Calls from Fort Yukon, Alaska*

By L. J. WOODS

**I** MUST tell you of a couple of sick calls I made this winter. A man came into Fort Yukon and asked me to go to his place, about thirty-six miles from here, to see his sick daughter. He made arrangements with another Indian to take me, and we started early on a Saturday and arrived there in the evening. I found the girl suffering from peritonitis, and after laboring over her nearly all night, she finally became more comfortable and slept. I intended to return next day, but the poor fellow wanted me to remain longer. He said, "You stay to-morrow, I go catchum moose. Plenty win, I

think." So, as my Indian had a headache and one of his dogs was sick, I was forced to yield to circumstances and live the Indian life for a day.

The cabin was very small, about twelve by twelve. Mary, the sick girl, had a bed in one corner. The one and only neighbor, a white man, had sent his feather-bed over for me. This I put on the floor in front of Mary's bed. The father slept in one corner, the mother in another, the stove stood in a third, and behind it a moosehead with the skin on and the nose cut off. This to me was nauseating; but a moose nose is considered a very delicate morsel by the Indians!

John rose early in the morning, long before daylight. He disturbed no one, but prepared his breakfast, said his

prayers, brought in wood, lit a new fire, then shouldered his gun and went off. By and by the old woman began to move, and there were signs of breakfast. I had brought a supply of food with me and something for Mary, as John had very pathetically said, "She no eat." The old woman rolled up her bed, I dressed, then we made some mush in a tin lard-kettle. The old woman sat down by the stove, I sat on the foot of my bed on the floor; she drew her little wooden grub-box toward her, and I pulled mine toward me. Mary, too, had made her toilet and was ready to eat. The old lady gave me moose nose, and I gave her bread and butter, cream and mush, and canned fruit. My Indian came and sat on boughs on the floor and ate with us. After breakfast I went for a long walk. Only one walk is possible in the winter, and that is on the trail. When I reached the cabin I said, "Mary, there is a little wind; do you think your father will catch a moose?" "Dunno," said Mary, who is not a very interesting girl. Later, William, my Indian, came in. "William, do you think John will catch moose to-day?" "Dunno; maybe." "Oh," I said, "I know that he will, because he said if there were wind he would catch one, and there is wind to-day." "Not much win' to-day," said William. So I gave it up, being hopeful for John and sorry for the moose.

We ate again. Later I called on the white man, then lay on my bed for hours at a time, wondering if I were having a rest! Then I took another walk, and felt very tired. There was nothing to do all day long. The old woman brought in an occasional armful of wood and put a stick on the fire. By and by she cut some meat from the moosehead behind the stove, and put it in the pot, and then she filled the tea-kettle. About this time "the Dominie in grey put gently up the evening bars, and led the sun away," and we all settled down on our beds and waited for John.

At last he came; I think it must have been about nine o'clock in the evening.

I glanced at the bag on his back, and said, "John, no moose; and I said you would catch one." John sank on the floor with a tired sigh, and said, "No moose." No one else said anything. Poor John began to unload himself of his mittens, his sack, his gun, cap and parka. His wife carefully picked up each article, brushed it and put it to dry. Then she produced from her corner clean, dry socks and moccasins, which John immediately proceeded to transfer to his feet. John made comfortable, the grub-box was again pulled out. Agate iron cups and plates were distributed from it, also knives, forks and spoons. Nobody had to move. John was near the stove, so he poured the tea and served the meat. Then followed the story of the moose. John was on the track. "Not much wind, moose he savvy. Sometimes he go round a large circle. He stop and listen, then go on again." John sighed, and said, "Oh! too much a tired, too much a tired!" I asked him how far he had walked. "All same as Fort Yukon," which means about thirty-six miles—and all for nothing!

Next day I returned, and brought with me a very severe cold, and a present of a moose liver, which I was forced to give away, as there was no meat in Fort Yukon except what I had.

The other case was sixteen miles down the river, an Indian woman whose daughter was married to a white man. I found her suffering from acute indigestion and nervous irritability of the heart. Her son-in-law, at whose cabin I stopped, had written me about the case, so I had taken suitable medicine with me. Her husband is a very intelligent old man, and was quite capable of taking care of her after he once knew how. I left there the next day at one o'clock, and got home in the evening, and next day half Fort Yukon was down with influenza. My three children each had a temperature of 104 and my own temperature was 102, but I had to keep up and help the others. To-day the weather is beautiful, the ground is fast drying up, and everybody is getting better.

## II. *The Life of a Teacher in Soochow*

BY DEACONESS PAINE

LET me tell you something about my daily life.

At nine o'clock the boys' school has morning prayers in the chapel, and I have the responsible position of organist. When the nine o'clock bell sounds the sing-song of study promptly ceases, and the boys—big and little—land at the church door with one bound, carried by flying feet and flying queues. They sing with all their might, and what if they do not always strike the key? They have been well trained in keeping time.

After chapel I hurry back to begin my morning study of the language. Sometimes my teacher is here before me, and I see a fan, or perhaps a book, carefully wrapped in a handkerchief, lying on the study table, indicating that he is somewhere in the house, perhaps examining the wonders of the dining-room, or, possibly, engaged in conversation with the cook. He is an unusually interested and interesting teacher, and loves to tell me about Chinese customs and superstitions. He has one dear little daughter, whom he expects to send to our school next year. I gave him due notice that Christian doctrine was taught in the school. He smiled and said he knew it. I hope to see him brought into the Church before long. Perhaps it will be through this little girl, as is so often the case here as elsewhere.

School is out for me just before noon, when I dismiss my teacher and go to the girls' school, for noon-day prayers in Chinese. I suppose it is about midnight with you when we are having our noon prayers.

Right after luncheon, at one o'clock, I go to teach English to a class of the oldest boys in the school. As a rule, they are eager to learn. Between two and four o'clock I usually try to get in some more study, but there are always other things that break into that time,

things, or, possibly, people. At four I go to play the hymns for the closing prayers at the girls' school, sometimes helping to teach them new ones. Their great favorites are: "When He cometh," "Jesus shall reign," "He loveth me," "Onward, Christian soldiers," and "Stand up, stand up for Jesus." These dear little girls are so affectionate and lovable, and most of them so bright.

Do you realize what it means to China—this big country—with such a big future before it—to have these girls under the influence of Christianity? If anything can be more important than the boys' schools, it is the girls' schools. My teacher told me once that the Chinese hold women in low esteem, because: first, they do not care for study; second, they care only for binding their feet; and third, they have to depend on men for everything. Christianity is changing all that, and is beginning to show what Chinese women do care for, if they get the chance. One cannot help being drawn to the women, these mothers with their real mother-hearts, who need Christ so much. They have such narrow, dreary lives. They are shut in so closely and are without resources, such as reading. They show us a great deal of hospitality and friendliness.

There are extras during the routine of the week: as, Friday, talks and tea with the mothers of our girls, choir practice with the boys, visits to our neighbors or other missions, visits to the Chinese homes.

## III. *Among the Hills in the Philippines*

BY MRS. J. A. STAUNTON

SAGADA, one of the larger Igorot towns in the Province of Bontoc, three hours' ride from the town of Bontoc, has a beautiful situation at an altitude of 5,000 feet, in the mountains of Central Northern Luzon Islands, with magnificent views of the mountains and glorious sunsets. The climate is delightful, always pleas-





"A BIG CLIMB UPHILL, TO SAGADA"

antly cool when not in the sun. It may be reached by boat, from Manila, going up the coast of Luzon for two or three days to the port of Candon. From there we start for Sagada on horseback, at daybreak, to avoid the hot sun as much as possible, and ride until mid-day into the foothills. We rest there in a native village until daybreak next morning, when we start a most charming climb up the mountain, always seeing the sea behind us. This day we ride all day, only halting an hour or two at noon in a native village at the foot of the mountain we have come over, until four or five o'clock, when we reach Cervantes, the seat of the provincial government, where we spend the night, this time with Americans. Next morning we start another big climb uphill to Sagada, which we can reach in eight hours.

Or, we can take the train from Manila to Dagupan, a distance of 125 miles, and it takes eight hours to do it; then a stage from Dagupan over a very wonderful new government road, through most beautiful scenery, for eight or ten hours to Baguio, the summer capital. Next morning we start from there on horseback, and ride for five days up and down over the mountains, through most

magnificent scenery, until we reach Sagada. We go this way on account of delay in getting a boat.

As we approach Sagada we are delighted with the situation of the place, rising above the rice fields, and with the buildings of the mission station quite above the Igorot town and overlooking the native pueblo. We have no neighbors other than the Igorots in their little grass houses; among them, here and there, we see better houses going up. These are the homes of our 400 and more Christians who are scattered all among them. Igorots are the simplest of wild pagan people, warlike and fierce among themselves, but most docile toward us.

When going out to see sick Igorots in their homes, I frequently ride a distance of one hour and a half or more, then leave the horse and walk a half hour farther, over rice paddy walks and down such steep hills I wonder sometimes how I shall ever get up again. I am met at the house by a pleasant, smiling woman who greets me with "*Apo Senora.*" The door she tries to usher me into is perhaps as high as my waist. I stoop to crawl in, but can see absolutely nothing, so dark is it inside. I am guided to my patient by a little

torch, universally in some part of the house, which is all one room. There is a fire burning, the smoke getting out as it can, so that I frequently look as if I had been in a coal mine when I come out. Sometimes I can help the patient, but frequently it is something beyond my knowledge or power to help. Many come to me for medicines—a whole day's travel.

#### IV. *Where is Mayaguez?*

BY THE REV. D. W. BLAND

**M**AYAGUEZ is a town at the western end of the Island of Porto Rico, which, with its suburbs, numbers about 20,000 persons. It is pleasantly situated, and Americans who live in it seem to keep good health. It is reached either by direct steamer from New York (New York and Porto Rico Steamship Company) or via San Juan, where the New York mail steamers arrive once a week, by railroad.

The Church is young, and worships in a hired room, which, however, is neatly fitted up. We have a congregation, four times a week, of about fifty persons, mostly young people. They join heartily in the services, and know their Prayer Books very satisfactorily. All, of course, is in Spanish, although, if necessary, we arrange for English services. There are a good many young girls in the congregation and in the Sunday-school, which has over 200 enrolled with an average attendance of 160; and among these there is a splendid opportunity for work for a woman who knows how to deal with them. At present, we have no one, and, consequently, our work suffers.

The day-school has about 130 enrolled, with an average of over 100. The children average from six to fifteen years of age. We have three grades, under Porto Rican teachers, who, while satisfactory in some points, are incompetent to bring the school up to anything better, through lack of initiative and knowledge of

methods. Because of this we have lost, and will continue to lose, desirable children. They would do better work under the direction of a competent American, who, whilst guiding, need not enslave herself to the school to the detriment of other influences she might exercise. The school would be controlled by her with such assistance as I can give. If she knows anything of Spanish, all the better; but if not, I will teach her; and, besides, the three teachers understand English, and there will be no difficulty in having an intelligent interpreter.

#### THE DECEMBER CONFERENCE

**T**HE Officers' Conference for December was held on Thursday, the 19th, Mrs. Hutchins, President of the Long Island branch, presiding.

Eight diocesan branches were represented: Central Pennsylvania, by one (Junior) officer; Long Island by four; Louisiana, one; Newark, four (one Junior); New Jersey, one; New York, eleven (three Juniors); Oklahoma, one; Pennsylvania, one.

The Secretary reported upon a letter sent out to the different Junior officers during the previous month, calling their attention, first, to the united work of the Juniors for the year. They are asked that any sums given by their branches in addition to gifts, such as scholarships which are annual pledges, be devoted this year toward appropriations made to the work in China. The reason for this suggestion is that as so many branches are studying China, the gift will be a practical evidence of their interest in that mission. The second point touched upon by the letter was the United Offering of 1910; that the Juniors recall what they gave toward the last offering, and begin at once, with prayer, to prepare for the next, that it may be a gift not only of money, but of workers. The Juniors were also reminded in this letter of Junior Pamphlets One, Two and Three; and

were asked what steps they are taking to prepare for work in the older ranks of the Woman's Auxiliary and for graduation into them.

The subject of the conference was: "How Can the Woman's Auxiliary Help Meet the Call for Workers?" And it was opened by Mrs. Littell, of the New York branch. Mrs. Littell suggested that leaders of study classes should appeal to the conscience of the members, to question if they cannot personally consecrate their lives to mission work. She told of a visit recently paid to such a class, where the leader makes this appeal at every session. As a result, one woman told her that she was praying and exerting her influence over her two boys, whom she had consecrated to the sacred ministry. Mrs. Littell suggested that the leader of each parish branch of the Woman's Auxiliary keep the great need for workers, and the joy of service and self-sacrifice, before the minds of the members, with the constant prayer for more laborers. The officers and delegates might seek out and encourage men and women to offer for this service; set before the boys at home the noble lives of missionary heroes; and make it felt that the ablest men, the very choicest of our colleges and universities, are those who are needed for the work.

Mrs. Littell was followed by Mrs. Monroe, of the New Jersey branch, who spoke of the great advantage to the officers of the Woman's Auxiliary to be found in visiting the mission field itself. In no other way can the need of workers be so clearly recognized. Mrs. Monroe spoke of the qualities to be desired in such workers—consecration, health, training, adaptability and tact. Miss Booraem, Junior officer in the Newark branch, took the question: "How to influence young people?" giving as an answer: Enthusiasm in the leader, and confidence in that enthusiasm on the part of the members of the branch with whom she works; a conviction on her part that in every group of Juniors one may go to the mission field;

the realization that the leader should not narrow her thought of influencing others to the limits of the Auxiliary, but rather lend herself out to interest any one with whom she may be associated in any way. Miss Booraem suggested the careful study of the Life of Christ throughout the course of the Christian year, which must result in making one's own life more fully one of prayer and service.

Mrs. Roberts, of Pennsylvania, also spoke of the personal work to be done with the individual; that every baptized person is really a missionary and only needs to do the duty of one, wherever placed. She told of a mothers' meeting in a parish supposed to be of a strong missionary spirit, where some of the mothers objected to a certain kind of mission work, not caring to work for those particular people; and suggested the remedy that they should be set to study those very people, their conditions and their needs, and so be led to sympathy for them. Both Mrs. Roberts, and Miss Tomes, of New York, spoke of the growing use of the prayer sent out with the United Offering resolution.

Miss Lindley, of New York, said that we should be careful in our meetings not to speak as though people could not go into the mission field, but could only send help; but rather take it for granted that at any meeting some are present, who might go. Miss Delafield, of New York, added the suggestion that people anxious to go, but hindered from doing so, might realize, more and more, that every life and every place give opportunity for mission service, and that we all can give this service, if we will.

## THE JANUARY CONFERENCE

THE January Conference will be held at the Church Missions House, on Thursday, the 16th, at 10:30 A.M. Subject, "Money and Methods."



# ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China, Japan, Mexico and Cuba; also work in the Haitien Church and in Brazil; in forty dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-eight bishops, and stipends to 1,530 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipts of the following from November 1st to December 1st, 1907.

\* Lenten and Easter Offering from the Sunday-school Auxillary.

NOTE.—The items in the following pages marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxillary.

## Home Dioceses

### Alabama

Ap. \$17.50

MOBILE—St. John's: Dom.....	10 00
TALLADEGA—St. Peter's: Gen.....	7 50

### Albany

Ap. \$310.03; Sp. \$295.46

ALBANY—St. Peter's: Wo. Aux., Sp. for Bishop McKim's work, Tokyo.....	45 15
CAMBRIDGE—St. Luke's: Gen.....	117 60
CHERRY VALLEY—Grace: Gen.....	6 50
HOOSICK FALLS—St. Mark's: Gen.....	17 65
HUDSON—Christ Church: Gen., \$23.10; Wo. Aux., Sp. for Bishop McKim's work, Tokyo, \$20.....	43 10
POTSDAM—Trinity Church: \$6.18; Indian, Miss Lavinia Clarkson, for "T. Streetfield Clarkson (In Memoriam)" Graduate scholarship, South Dakota—"Levinus Clarkson (In Memoriam)" Graduate scholarship, South Dakota, \$120.....	126 18
SCHENECTADY—Christ Church: Dom. and Frn.....	4 00
St. George's: St. Mary's Guild, Bishop McKim's work, Tokyo.....	15 00
WALTON—Christ Church: Wo. Aux., Sp. for Bishop McKim's work, Tokyo	15 31
MISCELLANEOUS—Wo. Aux., Sp. for St. John's-in-the-Wilderness, Alaska	215 00

### California

Ap. \$43.90; Sp. \$20.00

ALAMEDA—Christ Church S. S.: Primary Department, Sp. for Bishop Rowe's work, Alaska.....	20 00
BURLINGAME—Chapel of St. Matthew's School: Salary of Rev. J. W. Nichols, Shanghai.....	5 00
EAST OAKLAND—Advent Chapel: Wo.	

Aux., salary of Rev. J. W. Nichols, Shanghai.....	15 00
PALO ALTO—All Saints': Gen.....	8 90
MISCELLANEOUS—Rt. Rev. and Mrs. W. F. Nichols, salary of Rev. J. W. Nichols, Shanghai.....	15 00

### Central New York

Ap. \$158.28; Sp. \$515.26

BINGHAMTON—Trinity Church: Gen..	25 00
CAZENOVIA—Mrs. Norton, Sp. for instruments at the University Hospital, Manila, Philippine Islands....	100 00
HARPERSVILLE—St. Luke's: Gen.....	8 45
OWEGO—St. Paul's: Gen.....	3 00
SYRACUSE (EAST) — Emmanuel Church: Gen.....	2 00
UTICA—Trinity Church: Gen.....	14 83
Girls' Friendly Society meeting, Sp. for Bontoc Equipment Fund, Philippine Islands.....	15 26
Mrs. C. T. Olmsted, Sp. for Bishop Ferguson, Africa, toward furnishing Girls' School.....	50 00
WATERTOWN — Trinity Church: Wo. Aux., Sp. for Church Extension Fund, Porto Rico.....	200 00
Mr. and Mrs. G. C. Sherman, \$100, B. Andrews, \$50, Sp. for Church Extension Fund, Porto Rico.....	150 00
MISCELLANEOUS—"A Friend," Gen... Wo. Aux., salary of native helper, Tanana, Alaska.....	5 00 100 00

### Central Pennsylvania

Ap. \$84.21; Sp. \$211.00

ATHENS—Trinity Church: Gen.....	23 50
DRIFTON—St. James's: "A Little Girl," Frn.....	5 00
HAZLETON—St. Peter's: Junior Aux., Sp. for Rev. A. Parker Curtiss, Onelda, Fond du Lac, \$5; Sp. for Bishop Brown's Building Fund, Arkansas, \$2.....	7 00
LEBANON—St. Luke's S. S.: Sp. for	

Church Extension Fund, Porto Rico.	2 00	Fund, Wuchang, Hankow.....	5 00
PLYMOUTH— <i>St. Peter's</i> : Dom.....	5 71	Miss Ada L. Taylor, Sp. for Library	
POTTSVILLE — <i>Trinity Church</i> : Wo.		Fund, Wuchang, Hankow.....	5 00
Aux., Sp. for Bishop Brown's Build-		Mrs. Annie Gray Barbour, \$5, Mrs.	
ing Fund, Arkansas.....	1 00	and Miss Gray, \$5, Sp. for Boone	
READING ARCHDEACONY — Wo. Aux.,		College Library, Wuchang, Hankow.	10 00
Sp. for Bishop Roots, Hankow.....	56 00	MERIDEN— <i>St. Andrew's</i> : Colored.....	7 25
SCRANTON— <i>Church of the Good Shep-</i>		MIDDLETOWN— <i>Holy Trinity Church</i> :	
<i>herd</i> : Bishop Kinsolving's work,		Sp. for Library Fund, Wuchang,	
Brazil.....	50 00	Hankow.....	28 00
SOUTH BETHLEHEM — <i>Nativity</i> : Wo.		Berkeley Divinity-school, Rev. Sam-	
Aux., Sp. for Rev. C. E. Snavely's		uel Hart, D.D., Sp. for Utah.....	5 00
work among lepers, Porto Rico.....	10 00	NEW HAVEN— <i>Christ Church</i> : Sp. for	
WILKES-BARRE — <i>Calvary</i> : Sp. for		Dr. Woodward's Hospital, Anking,	
Utah.....	15 00	Hankow.....	50 00
<i>St. Stephen's</i> : Sp. for Utah.....	94 00	NORWALK— <i>Grace</i> : Sp. for Bontoc	
Mrs. Jessie E. Jevous, Sp. at dis-		Equipment Fund, Philippine Islands,	6 50
cretion of Bishop Spalding, Utah.....	4 00	STAMFORD— <i>St. John's</i> : "A Friend,"	
Mr. and Mrs. O. M. Brandon, Sp. at		Sp. for Bishop Roots, Hankow.....	500 00
discretion of Bishop Spalding, Utah.	2 00	STONINGTON— <i>Calvary</i> : Sp. for Bontoc	
MISCELLANEOUS—Wo. Aux., Sp. for		Equipment Fund, Philippine Islands.	15 23
William Cabell Brown's Prayer		TRACY—Mrs. J. B. Robinson, Miss S.	
Book and Hymnal Fund, Brazil,		M. and E. S. Robinson, Gen.....	10 00
\$10; Sp. for Bishop Restarick, Chi-		WALLINGFORD— <i>St. Paul's</i> : Apportion-	
nese Hospital Fund, \$10.....	20 00	ment 1906-07, Gen.....	65 17
		WATERBURY— <i>St. John's</i> : Cuba, \$50;	
		Sp. for Bishop Knight, Cuba, \$50...	100 00
		"A Friend," Gen.....	1 00
		MISCELLANEOUS—Wo. Aux., Sp. for	
		Utah.....	118 00

## Chicago

Ap. \$37.03; Sp. \$27.37

CHICAGO— <i>Epiphany</i> : Choir Boys' S.	
S., Day-school for Boys, Ichang,	
Hankow.....	7 50
<i>Church of Our Saviour</i> : Gen.....	20 00
<i>St. Barnabas's</i> : Support of Bible-	
woman, Wusih, Shanghai, \$4.53; Sp.	
for <i>St. Andrew's</i> Mission, Genoa,	
Nebraska, \$4.52.....	9 05
<i>St. James's</i> : Evening Guild, Gen.....	5 00
(HYDE PARK)— <i>St. Paul's</i> : Sp. for	
Bishop McKim's Fund, Tokyo, for	
use in Japan.....	28 20
OAK PARK— <i>Grace S. S.</i> : Sp. for	
Deaconess Drant's Hospital, San	
Francisco, California.....	6 65
WHEATON— <i>Trinity Church</i> : "A Lady,"	
Sp. for Bishop Rowe, Alaska.....	10 00
MISCELLANEOUS—Wo. Aux., Sp. for	
hospital in San Francisco, California	28 00

## Colorado

Ap. \$6.36

COLORADO SPRINGS — <i>St. Stephen's</i> :	
Thank-offering, work of Rev. H. St.	
John Tucker, Tokyo.....	3 00
DENVER— <i>St. Barnabas's S. S.</i> : Work	
of Bishop Brent, Philippine Islands.	3 36

## Connecticut

Ap. \$163.81; Sp. \$859.98

BRIDGEPORT— <i>St. Mary's Guild</i> : Sp. for	
Library Fund, Wuchang, Hankow...	75
Mrs. Edward W. Harral, Sp. for	
Library Fund, Wuchang, Hankow...	10 00
Mrs. William Boone and Rev. Elliot	
Boone, Sp. for Library Fund, Wuchang,	
Hankow.....	1 25
CANAAN— <i>Christ Church</i> : Gen.....	30 39
FAIRFIELD—Miss Deborah Glover, Sp.	
for Library Fund, Wuchang, Han-	
kow.....	2 00
GREENWICH— <i>Christ Church S. S.</i> : Sp.	
for Church Extension Fund, Porto	
Rico.....	10 00
HADLYME—Mrs. Henry Johnston, Sp.	
for Utah.....	5 00
HARTFORD— <i>Trinity Church</i> : Sp. for	
Library Fund, Wuchang, Hankow..	18 25
Mrs. John H. Hall, Sp. for Library	
Fund, Wuchang, Hankow.....	5 00
Mrs. Charles J. Cole, Sp. for Library	
Fund, Wuchang, Hankow.....	10 00
Mrs. Catherine S. Root, Sp. for	
Library Fund, Wuchang, Hankow..	5 00
Mrs. J. B. McCook, Sp. for Library	

## Dallas

Sp. \$15.00

DALLAS— <i>St. Matthew's Cathedral</i> : Sp.	
for Archdeacon Stuck, Alaska.....	5 00
FORT WORTH— <i>St. Andrew's</i> : Wo. Aux.,	
Sp. for Bishop Restarick's School	
Repair Fund, Honolulu.....	10 00

## Delaware

Ap. \$6.12; Sp. \$8.25

CLAYTON— <i>Trinity Church</i> : Gen.....	6 12
Wo. Aux., Sp. for Utah.....	8 25

## Duluth

Ap. \$72.80

DULUTH— <i>St. Paul's</i> : Gen.....	40 00
MOORHEAD— <i>St. John's</i> : Gen.....	25 20
PAYNESVILLE— <i>St. Stephen's</i> : Gen....	7 60

## Easton

Ap. \$11.90; Sp. \$58.50

CECIL Co. (ANDORA)— <i>St. Andrew's</i>	
<i>Memorial</i> : Gen. ....	2 00
(ELKTON)— <i>Trinity</i> : Gen. ....	4 90
KENT Co. (CHESTERTOWN)— <i>Emmanuel</i>	
<i>Church</i> : Junior Aux., Miss Dodson's	
work, St. Mary's Hall, Shanghai....	5 00
(SHREWSBURY)—Branch Wo. Aux.,	
Sp. for Bishop Rowe, for rebuilding	
Tanana Mission House, Alaska, \$8.50;	
Sp. for Bishop Rowe, Alaska, for	
hospital work, \$50.....	58 50

## Florida

Sp. \$4.00

GREEN COVE SPRINGS— <i>St. Mary's S.S.</i> :	
Sp. for bed in St. Luke's Memorial	
Hospital, Ponce, Porto Rico.....	4 00

## Georgia

Ap. \$30.75

SAVANNAH— <i>St. John's</i> : Wo. Aux., sal-	
ary of Miss Sabine, Alaska, \$12.50;	
salary of Miss Crummer, Shanghai,	
\$12.50.....	25 00
MISCELLANEOUS — Archdeaconry Wo.	
Aux., General.....	5 75

**Harrisburg**

Ap. \$326.26; Sp. \$60.00

ALTOONA— <i>St. Luke's</i> : Gen.....	48 00
HARRISBURG — <i>St. Stephen's</i> : Junior	
Aux., Sp. for Rev. J. B. Driggs,	
Point Hope, Alaska.....	5 00
LANCASTER— <i>St. James's</i> : Frn.....	178 26
WILLIAMSPORT — <i>Christ Church</i> : Sp.	
at discretion of Bishop Spalding,	
Utah, \$25; Sp. for Bishop Kinsolv-	
ing's work, Brazil, \$20.....	45 00
MISCELLANEOUS—Wo. Aux., for Bishop	
Kinsolving's work, Brazil, \$50;	
Bishop Spalding's work, Utah, \$60..	100 00
Wo. Aux., Sp. at Bishop Spalding's	
discretion, Utah.....	10 00

**Indianapolis**

Ap. \$36; Sp. \$20.00

RICHMOND— <i>St. Paul's</i> : Frn., 36 cents;	
Second Junior Aux., Sp. for Rev.	
S. Harrington Littell, for education	
of Chinese boy, Hankow, \$20.....	20 36

**Iowa**

Ap. \$2.55

COUNCIL BLUFFS— <i>St. Paul's</i> : Gen....	2 55
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**Kansas City**

Ap. \$12.50; Sp. \$12.00

KANSAS CITY— <i>Grace</i> : Sp. for Bontoc	
Equipment Fund, Philippine Islands	
<i>St. Mary's</i> : Wo. Aux., General, \$5;	
Sp. for scholarship, <i>St. Mary's</i>	
School, Sewanee, Tennessee, \$10....	15 00
<i>St. Mark's</i> : Wo. Aux., Bishop Rowe's	
work, Alaska.....	7 50

**Kentucky**

Ap. \$138.50

LOUISVILLE— <i>Advent</i> : Wo. Aux., \$65,	
Junior Aux., \$6.50, Gen.....	71 50
<i>St. Andrew's S. S.</i> : "William A. Rob-	
inson" scholarship, <i>St. John's</i> Uni-	
versity, Shanghai, \$40; William A.	
Robinson for "William A. Robinson,	
Jr., Memorial" scholarship, <i>St. John's</i>	
School, Africa, \$25.....	65 00
<i>St. Stephen's</i> : Wo. Aux., Gen.....	2 00
J. S. Hardy, Sp. for <i>St. Luke's</i> Hospi-	
tal, Ponce, Porto Rico.....	5 00

**Long Island**

Ap. \$422.20; Sp. \$455.70

BELLPORT— <i>Christ Church</i> : Gen.....	6 75
BROOKLYN (CLINTON STREET)— <i>Christ</i>	
<i>Church</i> : Wo. Aux., Sp. for sewing	
teacher's salary, <i>St. Augustine's</i>	
School, Raleigh, North Carolina....	4 00
(E. D.)— <i>Christ Church</i> : Sp. for sew-	
ing teacher's salary, <i>St. Augus-</i>	
<i>tine's</i> School, Raleigh, North Caro-	
lina.....	5 00
<i>Christ Chapel</i> : Work of Bishop Mann,	
North Dakota.....	10 00
(EASTERN PARKWAY)— <i>Church of St.</i>	
<i>Mark</i> : Dom. and Frn.....	9 55
<i>Church of the Redeemer</i> : Sp. for	
Bishop Johnson, South Dakota,	
\$15; Sp. for Bishop Ferguson,	
Africa, toward organ, \$10.....	25 00
(HEIGHTS)— <i>Grace</i> , Wo. Aux., Sp. for	
Bishop Rowe, Alaska, \$200; Sp. for	
folding chairs for library, <i>St. Au-</i>	
<i>gustine's</i> School, Raleigh, North Car-	
olina, \$102.10; Sp. for dressmaker's	
salary, <i>St. Augustine's</i> School,	
Raleigh, North Carolina, \$16.....	318 10
(KING'S HIGHWAY AND EAST 16TH ST.)	
— <i>Holy Innocents' S. S.</i> : Dom.....	1 85

<i>St. George's S. S.</i> : Sp. for Bishop Res-	
tarick, Honolulu.....	17 10
<i>St. James's</i> : Wo. Aux., Sp. sewing	
teacher's salary, <i>St. Augustine's</i>	
School, Raleigh, North Carolina....	5 00
<i>St. Mary's</i> : Wo. Aux., "Rosannah	
Covert Jones" scholarship, Girls'	
Training-school, Africa.....	25 00
(FLATBUSH)— <i>St. Paul's</i> : Dom., \$231.-	
25; Sp. for Bishop Wells, Spokane,	
\$10.....	241 25
<i>Transfiguration</i> : Sp. for Bishop Aves.	
Mexico.....	16 50
C. P. Turner, Sp. for Teachers'	
Fund, Boone College, Wuchang Han-	
kow.....	50 00
COLLEGE POINT— <i>St. Paul's</i> : Gen.....	18 00
GREAT NECK— <i>All Saints'</i> : Rev. K. E.	
Huske, Sp. for Library Fund, Wu-	
chang, Hankow.....	1 00
Miss E. E. McBee, Sp. for Boone Col-	
lege Library Fund.....	2 00
"Four Friends," Sp. for Library	
Fund, Wuchang, Hankow.....	1 00
JAMAICA— <i>Grace</i> : Gen.....	13 30
LAWRENCE—Mrs. Peter B. Olney, Sp.	
for Library Fund, Wuchang, Han-	
kow.....	1 00
ROSLYN— <i>Trinity Church</i> : Gen.....	106 50

**Louisiana**

Ap. \$511.20; Sp. \$25.00

NEW ORLEANS— <i>Christ Church</i> : Wo.	
Aux., Frn.....	30
<i>Grace</i> : Wo. Aux., Dom., 60 cents;	
Frn., 10 cents.....	70
<i>Mt. Olivet</i> : Wo. Aux., Dom., \$1; Gen.,	
\$1.....	2 00
<i>St. Paul's</i> : Wo. Aux., Mrs. Evans's	
salary, Alaska, \$1; Frn., \$24.40;	
Theological Scholarship, Brazil, \$300;	
Miss J. B. Dickson's salary, South	
Dakota, \$150.....	475 40
<i>Trinity Church</i> : Mrs. Harris, In Me-	
moriam, Sp. for Alaska, \$25; Wo.	
Aux., Frn., \$10.....	35 00
WILLIAMSPORT— <i>A Friend</i> : Gen.....	2 80
MISCELLANEOUS—Babies' Branch, sup-	
port of Suma Ozawa, <i>St. Agnes's</i>	
School, Kyoto.....	20 00

**Maine**

Sp. \$25.00

MISCELLANEOUS—Branch Wo. Aux., Sp.	
for Miss Thackara's hospital work,	
Fort Defiance, Ariz.....	25 00

**Marquette**

\$25.00

MARQUETTE — Peter White, Sp. for	
Church Extension Fund, Porto Rico..	25 00

**Maryland**

Ap. \$261.07; Sp. \$50.00

BALTIMORE— <i>Ascension</i> : Wo. Aux., Sp.	
for <i>St. Paul's</i> Church, Clinton E.	
Caro.....	5 00
<i>Memorial</i> : Louisa B. Gamball, Sp. for	
Bishop Rowe, Alaska, for hospital	
work.....	5 00
<i>St. Paul's</i> : In Memoriam, "L. C. A.,"	
Dom.....	7 00
"A Friend," China.....	80 00
Richard C. Norris, Sp. for <i>St. Luke's</i>	
Hospital, Porto Rico.....	2 00
Randolph Barton, Jr., Sp. for <i>St.</i>	
<i>Luke's</i> Hospital, Porto Rico.....	3 00
BALTIMORE Co.— <i>Reisterstown Parish</i> :	
Gen.....	58 81
(CATONSVILLE) — <i>St. Timothy's</i> : Ap.	
1906-07, Gen., \$5; Wo. Aux., Gen.,	
\$4.....	9 00



FREDERICK Co. (FREDERICK) — All Saints' Parish: Dom., \$9.91; Indian, \$2.50; Colored, \$3.75; Frn., \$11.25; Mexico, \$3.10; Brazil, \$5.25; Dr. S. P. Appleman, for education of a native Japanese for the ministry, \$25; Five-cent Collection, Wo. Aux., Indian, \$3.75; Frn., \$6.75; Mexico \$5	76 26
HOWARD Co.—St. John's: Dom., \$10; Frn., \$20	30 00
MISCELLANEOUS — Churchman's Club, Sp. at discretion of Bishop Spalding, Utah	20 00
Junior Aux., Sp. for Rev. Mr. Brown's work, Brazil, \$10; Sp. for Bishop Wells, Spokane, for the Children's Home, \$5	15 00

### Massachusetts

Ap. \$207.90; Sp. \$1,456.50

ANDOVER—Christ Church: Wo. Aux., Bishop Rowe, Alaska, \$5; for salary of Miss Woodruff, Africa, \$5	10 00
BOSTON (DORCHESTER)—St. Mary's: Bishop Rowe, Alaska, \$15.10; Frn., \$25.35	40 45
St. Paul's: Wo. Aux., Sp. for Boone College Library, Wuchang, Hankow	10 00
St. Stephen's: Work of Rev. Mr. Clapp, Bontoc, Philippine Islands, \$1; Miss Frances B. Townsend, Sp. for Building Fund, Segada, Philippine Islands, \$10	11 00
(ROXBURY)—Mrs. Hakley Morgan, Wo. Aux., Sp. for Library Fund, Wuchang, Hankow	5 00
Miss Ethel Lyman Paine, Wo. Aux., \$50; Mrs. J. Arthur Beebe, Wo. Aux., \$20; Sp. for Library Fund, Wuchang, Hankow	70 00
Mrs. W. N. Bullard, Sp. for Boone College Library Fund, Wuchang, Hankow	5 00
BROOKLINE—St. Paul's: Wo. Aux., for salary of Miss Woodruff, Africa, \$5; Sp. for Boone College Library, Wuchang, Hankow, \$10	15 00
CAMBRIDGE—St. James's: A Member Wo. Aux., Mexico, \$5; salary of Miss Woodruff, Africa, \$5	10 00
St. John's: Wo. Aux., Sp. for Library Fund, Wuchang, Hankow	8 00
St. Peter's: Wo. Aux., Sp. for Bishop Scadding, Oregon	5 00
Miss Eliza Shipman, Wo. Aux., Sp. for Library Fund, Wuchang, Hankow	1 00
GROTON—Groton School, Philippines	50 00
HAVERHILL—Trinity Church: Dom., 40 cents; Frn., 60 cents	1 00
NEW BEDFORD—St. Martin's: Wo. Aux., Mexico	1 00
Mrs. S. R. Fletcher, Sp. for St. Luke's Hospital, Porto Rico	1 00
NEWBURYPORT—St. Paul's: Mrs. Mary A. Johnston, Sp. for Church Extension Fund, Porto Rico	1 00
NEWTON (CHESTNUT HILL)—Church of the Redeemer: Dom.	88 45
SALEM—St. Peter's: Sarah Etheridge, Sp. for Bishop McKim, Tokyo	1 00
SOUTH DUXBURY—S. S. work among children, Alaska	1 00
WINCHESTER—E. B. Page, Sp. for Bishop Roots, Hankow	100 00
Mrs. F. B. Tracy, Wo. Aux., Sp. for Library Fund, Wuchang, Hankow	2 00
MISCELLANEOUS — Wo. Aux., Sp. for Boone College Library, Wuchang, Hankow (of which from friends, \$116.50, members, \$1,000), \$1,116.50; "Anniversary Offering" Sp. for Miss Wood, Hankow, \$3; Sp. for insurance Rev. T. S. Tyng,	

Kyoto, \$5; Sp. for salary of Miss Wheeler, St. Augustine's School, Raleigh, North Carolina, \$50	1,174 50
Two Members, Wo. Aux., \$25, Six Friends, Wo. Aux., \$3, Sp. for Boone College Library, Wuchang, Hankow	28 00
Rt. Rev. Wm. Lawrence, D.D., through Wo. Aux., Sp. for Library Fund, Wuchang, Hankow	25 00

### Michigan

Ap. \$48.63; Sp. \$211.20

ANN ARBOR—St. Andrew's: Wo. Aux., Gen.	20 00
CHESANING—St. John's: Wo. Aux., Gen.	1 13
DETROIT—Christ Church: \$27.35, Geo. N. Brady, \$10, Sp. for Utah	37 35
Ephphatha: (Deaf-Mute) Gen.	2 50
St. John's: \$5.50, J. T. Cowles, \$25, C. T. Lester, \$5, A. L. H., \$10, Sp. for Utah	45 50
St. Paul's: Sp. for Bishop Spalding, Utah	32 00
Mrs. C. F. Mason, Sp. for Library Fund, Wuchang, Hankow	5 00
FLINT—St. Paul's: Wo. Aux., Sp. for Rev. A. W. Mann, Cleveland, Ohio	10 00
PONTIAC—All Saints': Junior Aux., "Bishop C. D. Williams" scholarship, St. John's School, Cape Mount, Africa	25 00
MISCELLANEOUS—Wo. Aux., Sp. for Bishop Nichols, for Chinese Hospital, San Francisco, California	56 35
Girls' Friendly Society, Sp. for Utah	25 00

### Michigan City

Ap. \$41.16

LA PORTE—St. Paul's S. S.: Gen.	34 56
MARION—Gethsemane: Wo. Aux., Dom., \$4.60; Frn., \$2	6 60

### Milwaukee

Sp. \$17.00

RACINE—Rev. John White, through St. Luke's Branch Wo. Aux., Sp. for St. John's - in - the - Wilderness, Alaska	17 00
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### Minnesota

Ap. \$215.00; Sp. \$70.82

JANESVILLE—St. John's: Gen.	20 00
LE SUEUR—St. John's: Sp. for Church Extension Fund, Porto Rico	3 15
MINNEAPOLIS—St. Paul's: For support of Rev. Wang Hsuin-Ih, at Hankow, China	180 00
St. JAMES—Calvary: Sp. for Church Extension Fund, Porto Rico	7 35
St. PAUL—St. Clement's: Gen.	5 00
St. PETER—Church of the Holy Communion: Sp. for Church Extension Fund, Porto Rico	8 00
WASECA—Calvary: Gen.	10 00
WINDOM—Missionary Service, Sp. for St. Luke's Hospital, Ponce, Porto Rico	9 40
WORTHINGTON—St. John's: Miss Mabel A. Wheeler, Sp. for St. Luke's Hospital, Ponce, Porto Rico	1 25
MISCELLANEOUS—Sp. stipend Rev. J. V. Alfvegren	41 67

### Mississippi

Ap. \$49.70; Sp. —

HOLLY SPRINGS—Christ Church: Wo. Aux., Alaska	7 00
MERIDIAN—St. Paul's S. S.: Gen.	16 70
RAYMOND—St. Mark's: Gen.	6 00
ROLLING FORK—Chapel of the Cross: Gen.	20 00

## Missouri

Ap. \$704.33; Sp. \$276.00

ROLLA—Christ Church: Gen.....	7 00
ST. LOUIS—Ascension: Gen.....	100 00
Christ Church Cathedral: Dom., \$150;	
Sp. for work of Archdeacon Stuck,	
Alaska, \$30; Sp. for work of Bishop	
Kinsolving, Brazil, \$20.....	200 00
Church of the Redeemer: Gen.....	25 00
St. George's Chapel: Gen.....	150 00
St. Peter's: Dom., \$87; Frn., \$85.33;	
A Missionary Tea, Sp. for Arch-	
deacon Stuck, for care of a medical	
student, who is preparing himself to	
go to Alaska, \$27.....	199 33
MISCELLANEOUS—Rt. Rev. D. S. Tuttle,	
D.D., Sp. for Bishop Ferguson,	
Africa, for bell.....	50 00
Branch Wo. Aux., Sp. for Rev. Dr.	
Brown's work in Brazil, \$144; Sp.	
for St. John's-in-the-Wilderness,	
Alaska, \$5.....	149 00
Children's S. S. Lenten Offering of	
1908, Gen.....	100 00

## Newark

Ap. \$798.86; Sp. \$61.03

BAYONNE—St. John's: Frn. and Dom..	6 50
BERGENFIELD—St. John's: Gen.....	10 00
EAST ORANGE—St. Paul's S. S.: Sp.	
toward School Building, Wuchang,	
Hankow.....	32 03
HAMBURG—Church of the Good Shep-	
herd: Gen.....	2 50
MILLBURN—St. Stephen's: Apportion-	
ment 1906-07, Gen.....	55 61
MONTCLAIR—St. Luke's: Dom., \$392-	
19; Sp. for Dr. Street's hospital,	
Kyoto, \$14.....	406 19
NEWARK—Christ Church: Gen.....	4 56
House of Prayer: Sp. for Bishop	
Partridge's discretion, Kyoto.....	15 00
Trinity Church: Junior Aux., "Louis	
Shreve Osborne" scholarship, St.	
Mary's Hall, Shanghai.....	25 00
SHORT HILLS—Christ Church: Dom.,	
\$150; Frn., \$150.....	300 00
VERNON—St. Thomas's: Gen.....	1 50
MISCELLANEOUS—"A Friend," Gen....	1 00

## New Hampshire

Ap. \$130.19

ASHLAND—St. Mark's: Gen., \$2.24;	
Junior Aux., for work at St. James's	
Hospital, Anking, Hankow, \$4.....	6 24
CONCORD—St. Paul's: Gen.....	30 00
DANBURY—Church of the Holy Spirit:	
"David" scholarship, St. John's	
School, Cape Mount, West Africa.,	
FRANKLIN—St. Jude's: Gen., \$5;	
"David" scholarship, St. John's	
School, Cape Mount, West Africa.,	
\$10.....	15 00
HOLDERNESSE—Chapel of the Holy	
Cross: Gen.....	20 00
LINCOLN—Church of the Messiah:	
"David" scholarship, St. John's	
School, Cape Mount, West Africa....	1 00
MILFORD—Church of Our Saviour:	
Gen.....	5 00
PORTSMOUTH—Rev. Alfred L. Elwyn,	
Frn.....	25 00
ROCHESTER—Church of the Redeemer:	
Gen.....	5 00
TILTON—Trinity Church: W. S. E., Jr.,	
"David" scholarship, St. John's	
School, Cape Mount, West Africa....	12 00
WILTON—Transfiguration: Gen.....	2 00
WOODSVILLE—St. Luke's: Gen.....	6 95

## New Jersey

Ap. \$337.18; Sp. \$98.10

BERNARDSVILLE—St. Bernard's: Gen..	183 83
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CRANFORD—Trinity Church: Wo. Aux.,	
Sp. for support of orphan, Holy Trin-	
ity Orphanage, Tokyo.....	5 00
ELIZABETH—St. John's: A Member, Sp.	
for Bishop Wells, Spokane.....	10 00
Trinity Church: \$81.20, S. S., \$20,	
Gen.....	101 20
FREEHOLD—St. Peter's: Frn.....	21 00
MEDFORD—St. Peter's: Gen.....	5 00
MERCHANTVILLE—K. P. H., Dom....	4 40
NEWBOLD—St. Luke's Chapel: Gen....	6 00
PLAINFIELD—Grace: F. T. W. A., Sp.	
for Rev. Mr. Russell's work, Law-	
renceville, Southern Virginia, \$10;	
Sp. for Rev. Mr. Hughson's nurse	
(salary), Asheville, \$5.....	15 00
PRINCETON—Trinity Church: Sp. for	
Church Extension Fund, Porto Rico,	
\$18.45; Sp. at discretion of Bishop	
Spalding, Utah, \$10.....	23 45
RAHWAY—Church of the Holy Com-	
forter: Sp. for Bontoc Equipment	
Fund, Porto Rico.....	6 81
RED BANK—Trinity Church: Sp. for	
Bontoc Equipment Fund, Porto Rico	
\$17.....	17 84
SOMERVILLE—St. John's: Gen.....	15 75
SOUTH AMBOY—Christ Church: \$10,	
S. S., \$5, Sp. for Bontoc Equipment	
Fund, Porto Rico.....	15 00

## New York

Ap. \$4,844.02; Sp. \$2,111.63

COLD SPRING—St. Mary's: Gen., \$100;	
Wo. Aux., Sp. for Bishop Wells,	
Spokane, \$10; Sp. for Bishop Fergu-	
son, Africa, \$10.....	120 00
CROTON FALLS—Frances H. Close,	
Sp. for Boone College Library, Wu-	
chang, Hankow.....	25 00
DOBBS FERRY—Miss L. B. Masters,	
Sp. for work among Filipino children	
at St. Luke's Chapel, Manila, Philip-	
pine Islands.....	100 00
HARRISON—All Saints': Wo. Aux.,	
Kirkley Memorial, Sp. for Rev. J.	
W. Chapman, Anvik, Alaska, for	
education of boy.....	25 00
LAKE MAHOPAC—Holy Communion:	
Gen.....	8 00
MAMARONECK—St. Thomas's: Wo.	
Aux., Sp. for Good Shepherd Hos-	
pital, Fort Defiance, Arizona.....	75 00
MOUNT VERNON—Ascension: South	
Dakota, \$10; S. S.,* Gen., \$89.30...	99 30
NEW ROCHELLE—Trinity Church: Wo.	
Aux., Alaska.....	25 00
NEW YORK—Ascension: Gen.....	389 94
Beloved Disciple: Gen.....	18 50
Church Missions House Chapel:	
Alaska, \$9.66; Gen., \$7.20; Brazil,	
\$2.45.....	19 31
Grace: Committee on Missions to Col-	
ored People, St. Augustine's League,	
Sp. for St. Agnes's Hospital, Ral-	
eigh, North Carolina, \$10; Sp. for	
Grace Hospital, Morganton, Ashe-	
ville, \$10; Sp. for Good Samaritan	
Hospital, Charlotte, North Caro-	
lina, \$5; Chantry S. S. (of which *	
\$18.65); "Grace Chantry" scholar-	
ship, St. Elizabeth's School, South	
Dakota, \$78.65.....	103 65
Holy Apostles': Support of Rev. L. M.	
A. Haughwout, Mexico, \$27.08; Mrs.	
N. E. Baylies, Wo. Aux., Sp. for	
Christmas gifts, Tokyo, \$5; Sp. for	
Christmas gifts, Hankow, \$5.....	37 08
(LENOX AVENUE AND 122D STREET)—	
Bishop Kinsolving, Brazil.....	665 19
St. Agnes's Chapel: Tokyo.....	25 00
St. Augustine's Chapel: Missionary	
Holy Trinity Church: Work of	
Guild, Dom., \$28.35; Frn., \$28.35..	
St. Bartholomew's: Sp. at discretion	
of Bishop Spalding, Utah, \$50; St.	

Margaret's Society, "Emma W. Cooke" scholarship, St. Mary's Hall, Shanghai, \$40.....	90 00
St. Bartholomew's Swedish Chapel S. S.: Gen.....	20 70
St. Esprit's: Dom., \$100; Indian, \$5; Colored, \$10; Frn., \$100; Theological Education, China, \$5.....	220 00
St. James's: Dom. and Frn., \$2,500; Wo. Aux., Sp. for Mrs. Hargreaves's room, Pepo, Philippine Islands (of which from Young Woman's Missionary Guild, \$50), \$250.....	2,750 00
St. John the Divine: Gen.....	49 20
St. John the Evangelist's: Gen.....	135 48
St. Mark's: Dom., \$25; S. S., Indian, \$7.21.....	32 21
(MOTT HAVEN)—St. Mary's S. S.: Sp. for "Stephen Wheatley Moore" scholarship, \$35; Sp. for "St. Mary's, Mott Haven" scholarship, \$15; both for Boys' School, Soochow, Shanghai.....	50 00
St. Paul's Chapel Chinese S. S.: "St. Paul's Chinese S. S." scholarship, Boone College, Wuchang, Hankow.....	50 00
St. Thomas's: Sp. for Bishop Scadding's Endowment Fund, Oregon, \$72.63; Wo. Aux., "M. M. Halsted" scholarship (for Paula Rivera), Toluca School, Mexico, \$40; Mexico, \$30.....	142 63
Zion and St. Timothy's: Wo. Aux., Sp. for Grace Hospital, Morganton, Asheville (of which Mrs. T. G. Brown, in memoriam T. G. Brown, March 16th, \$5; in memoriam, Mary L. B. Seaman, November 13th, \$5; in memoriam, Mrs. T. G. Littell, February 13th, \$5).....	15 00
"A Member," Foreign Branch Wo. Aux., Sp. for House for Ladies, Kawagoe, Tokyo.....	1 00
Mrs. R. T. Auchmuty, Sp. for Porto Rican Church Extension Fund.....	200 00
Mrs. George Zabriskie, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	25 00
Lydia W. Kendall, Gen.....	20 00
(S. I., RICHMOND)—The Misses Moore, Wo. Aux., Frn.....	10 00
(WEST NEW BRIGHTON)—"A Friend," Gen.....	1 00
Mrs. N. E. Ten Broeck, "Ten Broeck Memorial" scholarship, St. John's School, Cape Mount, Africa.....	25 00
Miss May Carroll, Sp. for Bishop Roots, Hankow.....	5 00
Miss M. Ten Eyck, Colored, \$5; Indian, \$5; Frn., \$5.....	15 00
E. C. Parish, Wo. Aux., Alaska.....	25 00
OSSINING—St. Paul's: Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona.....	75 00
Trinity Church: Gen.....	14 50
PATTERSON—Christ Church: Wo. Aux., Sp. for Rev. Henry Forrester Memorial, Chihuahua, Mexico.....	8 00
PEEKSKILL—St. Peter's: Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....	30 00
POUGHKEEPSIE—Christ Church: Gen.....	37 50
RYE—Christ Church: "A Member," Wo. Aux., St. Augustine's League, Sp. for St. Augustine's School, Raleigh, North Carolina, toward current expenses.....	50 00
Mrs. A. T. Sackett, Sp. for Church Extension Fund, Porto Rico.....	5 00
TUXEDO—St. Mary's: "A Friend," \$50; Wo. Aux., \$50; Sp. for Rev. R. E. Wood, Wuchang, Hankow, Wo. Aux., Alaska, \$10.....	110 00
WEST SOMERS—Good Shepherd Chapel: Gen.....	2 00
YONKERS—Mrs. Eva S. Cochran, Sp. for Bishop Wells, Spokane.....	100 00

MISCELLANEOUS—Domestic Committee, Wo. Aux., Sp. for Bishop Restarick, Honolulu, \$75; Miss Frazier, Wo. Aux., Sp. for scholarship, St. Paul's School, Beaufort, East Carolina, \$20; "A Member," Wo. Aux., "Trinity" scholarship, St. John's School, Cape Mount, Africa, \$50; Junior Aux. of-fortery at annual service, China, \$3.76.....	148 76
Double Temple Society (of which "A Friend," \$300), Sp. for Rev. Mr. Lund, St. Mary's Chapel, Wuhu, Hankow.....	700 00

## North Carolina

Ap. \$61.30; Sp. \$11.00	
CHARLOTTE—St. Peter's: Wo. Aux., Frn.....	25 00
GREENSBORO—St. Andrew's: Wo. Aux., Alaska, \$2; Sp. for Rev. Mr. An-cell's work, Shanghai, \$5.....	7 00
HENDERSON—Holy Innocents': Wo. Aux., Bishop Gray's work, Southern Florida, \$5; salary of Miss Babcock, Tokyo, \$5.....	10 00
RALEIGH—St. Augustine's School: Bishop Van Buren's Class, Junior Aux., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	5 00
REIDSVILLE—St. Thomas's: Gen.....	7 00
WADESBORO—Calvary: Wo. Aux., Sp. for "Bishop Cheshire" scholarship, Holy Trinity Orphanage, Tokyo.....	1 00
MISCELLANEOUS—Wo. Aux., collection at annual meeting held at Tarboro, Miss Heck's work, Manila, Philip-pine Islands.....	17 30

## Ohio

Ap. \$1,231.01; Sp. \$26.56	
CLEVELAND—Trinity Cathedral: Dom..	1,218 41
EAST LIVERPOOL—St. Stephen's: Gen..	8 55
TOLEDO—Calvary: Gen.....	4 05
Wo. Aux., Sp. for Utah.....	16 56
MISCELLANEOUS—Junior Aux., Sp. for St. Agnes's Hospital, Raleigh, North Carolina.....	10 00

## Oregon

Ap. \$30.50	
MEDFORD—St. Mark's: Gen.....	10 00
PORTLAND—St. Stephen's: Gen.....	15 50
SEASIDE—Calvary: Gen.....	5 00

## Pennsylvania

Ap. \$3,056.74; Sp. \$3,855.18	
ARDMORE—St. Mary's: Through Wo. Aux., "Kinsolving" (Divinity) schol-arship, Brazil, \$5; "Pennsylvania Wo. Aux." scholarship, Mexico, \$10; "Foreign Committee" scholarship, St. Agnes's School, Kyoto, \$5; "For-eign Committee" scholarship, St. Margaret's School, Tokyo, \$5; Sp. for Foreign Life Insurance Fund, \$5.....	30 00
BRYN MAWR—Church of the Redeemer: Sp. for University Hospital Equip-ment Fund (of which "A Friend," in memory of "J. H. P." for one thing for the hospital, \$25), \$216.48; through Wo. Aux., Hooker Memorial School, Mexico, \$50.....	266 48
JENKINTOWN—Church of Our Saviour: Gen., \$376.21; Sp. for Bishop Knight, Cuba, \$55.....	431 21
LOWER MERION—St. John's: Gen.....	150 00
NEWTOWN—St. Luke's: Dom.....	22 70
PHILADELPHIA (GERMANTOWN) Cal-vary: Sp. for Church Extension Fund, Porto Rico (of which Mr. and	



Mrs. W. B. Kurtz, \$100), \$206; through Wo. Aux., "Kinsolving" (Divinity) scholarship, Brazil, \$5; Sp. for Evangelist's salary, St. Luke's Hospital, Shanghai, \$5.....	216 00	Church of the Saviour S. S.: (Graduate) scholarship, South Dakota, \$60; "Mexican" scholarship, \$60; "William W. Farr Memorial" scholarship, St. John's School, Africa, \$25.....	145 00
Christ Church: Dom.....	17 25	"M." Sp. for Bishop Graves, for debt at Wush. Shanghai, \$500; Sp. for Bishop Roots, for moving the school, Hankow, \$250; through Wo. Aux., Gen., \$250.....	1,000 00
Christ Church Chapel: through Wo. Aux., Sp. for Foreign Life Insurance Fund.....	2 00	Tuesday Missionary Bible-class, the Dean Gray School, Mexico, \$20; "F." for "Rev. Charles M. Armstrong" (Divinity) scholarship, Boone College, Wuchang, \$100.....	120 00
Christ Church Hospital: Gen.....	4 00	Domestic Committee, Wo. Aux., Sp. for Rev. Walter Clapp, for printing press supplies, Bontoc, Philippine Islands.....	40 00
Covenant: Through Wo. Aux., "Richard Newton" scholarship, High School, Cuttington, Africa, \$5; Sp. for Foreign Life Insurance Fund, \$2; Primary S. S., Sp. for St. Mary's Orphanage, Shanghai, \$25.....	32 00	C. P. B. Jefferys, Sp. for the endowment of the "Max Jefferys" bed in surgical ward of St. Luke's Hospital, Shanghai.....	1,000 00
(HOLMESBURG) — Emmanuel Church: Indian Hope Association, Indian.....	10 00	"Friends," Sp. for St. Andrew's Priory Building Fund, Honolulu....	500 00
Epiphany Chapel: Through Wo. Aux., Mrs. Tsu's salary, Shanghai.....	42 00	"A Friend," Sp. for Church Extension Fund, Porto Rico.....	300 00
Grace: Indian Hope Association, Indian.....	5 00	"A Member of the Church," "George L. Harrison" scholarship, St. Elizabeth's School, South Dakota, \$60; "George L. Harrison" (Graduate) scholarship, South Dakota, \$65.....	125 00
Holy Apostles': Through Wo. Aux., "Foreign Committee" scholarship, St. Agnes's School, Kyoto, \$5; "Bishop Stevens" scholarship, St. John's University, Shanghai, \$5; "Kinsolving" (Divinity) scholarship, Brazil, \$5; "Richard Newton" scholarship, Boys' High School, Cuttington, Africa, \$5; S. S., Sp. for Deaconess Drant, San Francisco, California, \$87.28; Sp. for Bishop Mann, North Dakota (additional), \$2; Sp. for Bishop Knight, Cuba, \$119.06; Sp. for Bishop Partridge, Kyoto, \$126.89; Brotherhood of St. Andrew, Gen., \$28.75; Indian Hope Association, Indian, \$10.....	393 98	"S." Indian.....	100 00
Holy Trinity Church: Through Wo. Aux., the Missionary Bible-class, St. John's School, Cape Mount, Africa, \$25; Indian Hope Association, "Bishop Hare" scholarship, St. Elizabeth's School, South Dakota, \$60; S. S., "Gertrude Farr Memorial" scholarship, St. Hilda's School, Wuchang, Hankow, \$50; in memory of "M. L. M., St. James's Hospital, Anking, Hankow, \$10.....	145 00	(GERMANTOWN) — Samuel E. Stokes, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	100 00
St. Andrew's: Indian Hope Association, Indian.....	2 00	(WEST) — Mrs. Charles H. Graff, "Charles H. Graff" scholarship, High School, Africa, \$40; Sp. for "Metta" scholarship, Alaska, \$40.....	80 00
(MANAYUNK) — St. David's: Mrs. F. A. D. Launt, Sp. for Bishop Brown, Arkansas.....	25 00	Mrs. Eleanor H. Denniston, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	25 00
St. James': Through Wo. Aux., Miss Babcock's salary, Tokyo, \$18; Indian Hope Association, Indian, \$28.....	46 00	Mrs. H. C. Davis, Sp. for support of son of Mrs. Myl. in Mr. Ancell's School, Soochow, Shanghai.....	20 00
(NORTHERN LIBERTIES) — St. John's: Through Wo. Aux., Sp. for Foreign Life Insurance Fund.....	2 00	Samuel Porcher, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	5 00
(GERMANTOWN) — St. Luke's: Through Wo. Aux., Miss Babcock's salary, Tokyo.....	50 00	(GERMANTOWN) — J. B. Brecht, Sp. for Church Extension Fund, Porto Rico. W. M. N. Beamish, Sp. for Church Extension Fund, Porto Rico.....	3 00
St. Mark's: Wo. Aux., through E. L. R., Sp. for Boone College Library Fund, Wuchang, Hankow.....	100 00	Douglas M. Beamish, Sp. for Church Extension Fund, Porto Rico.....	3 00
(FRANCISVILLE) — St. Matthew's: Sp. for Church Extension Fund, Porto Rico, \$30.55; through Wo. Aux., Sp. for Miss Clark, for schools, Hankow, \$2.....	32 55	Mrs. Henry D'Olier, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	3 00
St. Matthias': Through Wo. Aux., "Kinsolving" (Divinity) scholarship, Brazil.....	2 00	RADNOR — St. Martin's: Through Wo. Aux., "Kinsolving" (Divinity) scholarship, Brazil, \$5; Sp. for Foreign Life Insurance Fund, \$5; Sp. for Miss Neely, Mayebashi, Tokyo, \$10..	20 00
(CHESTNUT HILL) — St. Paul's: Indian Catechists, South Dakota, \$100; Indian Hope Association, Indian, \$35.....	135 00	ROYER'S FORD — Epiphany: Young People's Guild, Dom. and Frn.....	11 18
St. Peter's: Southern Brazil.....	81 40	WAYNE — St. Mary's Memorial: Through Wo. Aux., Sp. for Foreign Life Insurance Fund.....	4 00
(GERMANTOWN) — St. Peter's: Sp. for Bishop Scadding, Oregon.....	32 92	MISCELLANEOUS — George C. Thomas, Gen. ....	1,000 00
(ROXBOROUGH) — St. Timothy's: St. Anna's Guild, work at Tanana, Alaska.....	10 00	Convocation of Norristown, Frn....	10 00
St. Timothy's Chapel: Gen.....	8 25		

## Pittsburgh

Ap. \$165.94; Sp. \$3.00

BROWNSVILLE — Christ Church: Wo. Aux., "Mrs. H. W. R., \$5, "M. A. H., \$100, Bishop Rowe's work, Alaska.....	105 00
CRAFTON — Nativity S. S.: St. Hilda's School, Wuchang, Hankow.....	4 11
ERIE — St. Paul's: Dom. and Frn.....	55 83
LATROBE — St. Luke's: Sp. for Rev. Mr. Snavely's work in Porto Rico.....	3 00
MISCELLANEOUS — Sadie M. Brown, Gen.	1 00

## Quincy

Ap. \$50.50

GALVA — <i>Holy Communion</i> : Dom., \$2.50; Frn., \$2.50.....	5 00
KNOXVILLE— <i>St. Mary's</i> : Gen.....	20 00
PEORIA—Miss Jessica Feger, Gen.....	50
ROCK ISLAND— <i>Trinity Church</i> : Gen.....	25 00

## Rhode Island

Ap. \$341.46; Sp. \$657.25

BRISTOL— <i>St. Michael's</i> : Gen.....	125 00
NEWPORT— <i>Trinity Church</i> : \$150.26, Gen.; Sp. for Boone College Teachers' Fund, Hankow, \$431.25.....	581 51
PROVIDENCE — <i>All Saints'</i> : Dom., \$50.20; Bishop Kendrick, Arizona, \$16.....	66 20
<i>Church of the Redeemer</i> : Sp. for Church Extension Fund, Porto Rico.....	3 00
<i>St. Stephen's</i> : Girls' Friendly Society, Sp. for Church Extension Fund, Porto Rico.....	3 00
J. R. H. Nightingale, Sp. for Church Extension Fund, Porto Rico, \$5; Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$5.....	10 00
Mrs. Charles T. Dorrance, Sp. for Rev. Mr. Snaively's work among lepers, Porto Rico.....	10 00
Mrs. George H. Corliss, Sp. for Church Extension Fund, Porto Rico.....	100 00
Miss E. C. McVickar, Sp. for Rev. C. E. Snaively's work, Porto Rico.....	100 00

## South Carolina

Ap. \$106.36; Sp. \$35.00

ALLENDALE— <i>Holy Communion</i> : Gen....	6 00
BLACK OAK— <i>Trinity Church</i> : Gen.....	7 50
CHARLESTON— <i>Holy Communion</i> : Wo. Aux., Bible-woman, Hankow, \$5; Bible-woman, Tokyo, \$5.....	10 00
"Three Friends," Sp. for "Wilhelmina" scholarship, St. Mary's Orphanage, Shanghai.....	30 00
<i>St. Paul's</i> : Wo. Aux., Bible-woman, Tokyo, \$5; Junior Aux., Gen., \$3....	8 00
EASTOVER— <i>Zion</i> : Wo. Aux., Sp. for "Bishop Howe" cot. St. Mary's Orphanage, Shanghai.....	5 00
EDISTON ISLAND — <i>Trinity Church</i> : Ladies' Sewing Society, 1906-07, Gen.....	6 50
JOHNS ISLAND— <i>St. John's</i> : Wo. Aux., Bible-woman, Hankow.....	5 00
LAURENS— <i>Epiphany</i> : Gen., \$15; Wo. Aux., Bible-woman, Shanghai, \$10....	25 00
ROCK HILL— <i>Church of Our Saviour</i> : Gen.....	3 75
SPARTANBURG — <i>Advent</i> : Wo. Aux., "Margaret C. Manning" scholarship, St. Mary's Hall, Shanghai.....	25 00
WALHALLA— <i>St. John's</i> : Gen.....	7 50
MISCELLANEOUS — Columbia Convocation, Gen.....	2 11

## Southern Ohio

Ap. \$108.06

CINCINNATI— <i>St. Mark's</i> : (Deaf-mutes) Gen.....	2 50
"A Friend," Mexico.....	10 00
COLUMBUS— <i>Church of the Good Shepherd</i> : Bishop Kendrick's work, Arizona and New Mexico.....	11 10
GLENDALE— <i>Christ Church</i> : Dom.....	72 35
TROY— <i>Trinity Church</i> : Gen.....	12 11

## Southern Virginia

Ap. \$415.46; Sp. \$36.00

BRUNSWICK CO. (LAWRENCEVILLE)— <i>St. Paul's S. S.</i> : Sp. for Bishop Ferguson, Africa, for bell.....	25 00
BUCKINGHAM CO. — <i>Tillotson Parish</i> , Grace: Dom., 59 cts.; Frn., 58 cts.....	1 17
<i>Tillotson Parish</i> , Emmanuel: Dom., \$3.01; Frn., \$3.01.....	6 02
DINWIDDIE CO. (PETERSBURG) — <i>St. Paul's</i> : Bishop Rowe's work, Alaska.....	5 00
ELIZABETH CITY CO. (FORT MONROE) — <i>The Centurion</i> : Gen.....	25 00
MONTGOMERY CO. (CHRISTIANSBURG)— <i>St. Thomas's</i> : "A Friend," Sp. for Alaska.....	1 00
NORFOLK CO. (NORFOLK) — <i>Christ Church</i> : Dom., \$57.55; Brazil, \$100. (NORFOLK)— <i>St. Luke's</i> : Alaska, \$1; Gen., \$123.64.....	157 55
(NORFOLK)— <i>St. Paul's</i> : Gen.....	124 64
(NORFOLK)—Mr. William C. Dickson, Sp. for scholarship in Rev. Mr. Ancell's School, Soochow, Shanghai.....	19 50
ROANOKE CO. (ROANOKE)— <i>St. John's</i> : Bishop Rowe's work, Alaska, \$63.58; Gen., \$13.....	10 00
	76 58

## Springfield

Ap. \$0.87; Sp. \$10.00

SPRINGFIELD — <i>Christ Church</i> : Wo. Aux., Sp. for Church Children's Home, Spokane.....	5 00
<i>St. Luke's S. S.</i> : Gen.....	87
MISCELLANEOUS—Wo. Aux., Sp. for Church Children's Home, Spokane.....	5 00

## Tennessee

Ap. \$79.00; Sp. \$25.00

CHATTANOOGA — <i>Christ Church</i> : Wo. Aux., Gen.....	5 00
<i>St. Paul's</i> : Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, \$2.50; Gen., \$6.25.....	8 75
MEMPHIS— <i>Calvary</i> : Wo. Aux., Gen.....	20 00
Grace: Wo. Aux., Gen.....	10 75
<i>St. Mary's Cathedral</i> : Wo. Aux., Gen.....	12 50
NASHVILLE— <i>Advent</i> : Wo. Aux., Gen.....	3 00
ROSSVIEW—Grace: Wo. Aux., Sp. for education of a boy in Theological School, Tokyo.....	25 00
SEWANEE—Branch Wo. Aux., Gen.....	5 00
TRACY CITY— <i>Christ Church</i> : Wo. Aux., Gen.....	1 50
TULLAHOMA— <i>St. Barnabas's</i> : Gen.....	12 50

## Texas

Ap. \$64.00

BELLVILLE— <i>St. Mary's</i> : Gen.....	7 25
GALVESTON — <i>Trinity Church</i> : Wo. Aux., "Gertrude Aves" scholarship, Hooker Memorial School, Mexico.....	20 00
HOUSTON— <i>Christ Church</i> : Wo. Aux., "Gertrude Aves" scholarship, Hooker Memorial School, Mexico.....	25 00
TEMPLE— <i>Christ Church</i> : Gen.....	7 75
WHARTON— <i>St. Thomas's</i> : (Apportionment 1906-07) Gen.....	4 00

## Vermont

Sp. \$152.50

WOODSTOCK— <i>St. James's S. S.</i> : Sp. for Church Extension Fund, Porto Rico.....	2 50
MISCELLANEOUS—Wo. Aux., Sp. for Rev. C. E. Snaively's Porto Rico work among Spanish-speaking peo-	



ple, \$100; Sp. for Rev. D. W. Bland, Mayaguez, Porto Rico, for Discretionary Fund, \$50..... 150 00

### Virginia

Ap. \$216.24; Sp. \$337.00

ALBEMARLE Co. (CISMONT) — *Grace*:  
Wo. Aux., Sp. for Dr. Jefferys,  
Shanghai ..... 86 00  
ALEXANDRIA Co. (ALEXANDRIA) — *Christ*  
*Church*: Mrs. E. W. Howard, Wo.  
Aux., Sp. for Rev. H. St. George  
Tucker, Tokyo, \$5; Sp. for Dr. A.  
W. Tucker, Shanghai, \$5..... 10 00  
*St. Paul's*: Dom. .... 10 00  
CLARKE Co. (MILWOOD) — *Christ*  
*Church*: Circle of King's Daugh-  
ters, Sp. for Alaska..... 10 00  
CULPEPER Co. — *Slaughter Parish, All*  
*Saints*: Wo. Aux., Sp. for Arch-  
deacon Stuck's work, Alaska..... 6 00  
FAUQUIER Co. (WARRINGTON) — *St.*  
*James's*: Junior Aux., Sp. for Rev.  
J. J. Chapman, Kanazawa, Kyoto... 90 00  
(THE PLAINS) — Junior Aux., Sp. for  
Rev. John Meem, Brazil, for the  
building of his church in Pelotas... 5 00  
HENRICO Co. (RICHMOND) — *St. An-*  
*drew's*: Junior Aux., Sp. for "Pike  
Powers Memorial" cot. St. Mary's  
Orphanage, Shanghai..... 30 00  
(RICHMOND) — *St. John's*: "A Mem-  
ber," for the "Lewis W. Burton"  
scholarship, St. John's School, Cape  
Mount, Africa..... 40 00  
(RICHMOND) — *St. Paul's*: Gen.,  
\$122.28; Junior Aux., Sp. for Miss  
Elizabeth P. Barber, Anking, Han-  
kow, \$15..... 137 28  
(RICHMOND) — *Whittle Memorial*: Cir-  
cle of King's Daughters, Sp. for Mr.  
Ishii, for the support of Nami  
Asano, Orphanage, Tokyo..... 25 00  
(RICHMOND) — Beverley B. Munford,  
Sp. for Bishop Ferguson, Africa... 5 00  
(BROOK HILL) — The Misses Stewart,  
Sp. for Library Fund, Wuchang,  
Hankow ..... 50 00  
(RICHMOND) — *Woodbridge Memorial*:  
Circle of King's Daughters, Wo.  
Aux., Sp. for Rev. C. E. Snaively,  
for work among lepers, Porto Rico... 5 00  
LOUDOUN Co. (GORESVILLE) — *Christ*  
*Church*: Frn..... 12 40  
(HAMILTON) — *St. Paul's*: Frn..... 11 80  
(ROUND HILL) — *Mount Calvary*: Frn. 4 30  
MISCELLANEOUS — Valley Convocation,  
China ..... 15 46

### Washington

Ap. \$61.98; Sp. \$15.00

WASHINGTON (D. C.), (WASHINGTON)  
— *Advent*: Gen..... 14 75  
(WASHINGTON) — *Epiphany*: Wo.  
Aux., Sp. for Bishop Wells, Spo-  
kane ..... 5 00  
(WASHINGTON) — *Esther Memorial*  
*Chapel S. S.*: Gen..... 13 73  
(GEORGETOWN) — *Grace*: Wo. Aux.,  
Sp. for scholarship, Christ School,  
Arden, Asheville..... 10 00  
(WASHINGTON) — Miss Ellen King,  
Church work in Mexico..... 10 00  
(WASHINGTON) — Mrs. Alfred Holmead,  
for work in Oregon..... 10 00  
(WASHINGTON) — "A Friend," Gen. 2 00  
MONTGOMERY Co. (ROCKVILLE) — *Christ*  
*Church*: Frn..... 9 00  
(GAITHERSBURG) — *Ascension*: Frn..... 2 50

### Western Massachusetts

Ap. \$226.58; Sp. \$84.00

LENOX — *Trinity Church*: Wo. Aux.,  
for support of Japanese Bible-woman,  
Honolulu, \$10; Fort Yukon Supply  
Fund, Alaska, \$15; St. Paul's School,  
Lawrenceville, Southern Virginia,  
\$10; St. Augustine's School, Raleigh,  
North Carolina, \$5; toward approp-  
riation for insurance in Philippines,  
\$5; for support of Bible-woman,  
Hankow, \$15 ..... 60 00  
HOLYOKE — *St. Paul's*: Sp. for Bishop  
McKim, Tokyo, \$31; Wo. Aux., Jap-  
anese Bible-woman, Honolulu, \$3;  
St. Paul's School, Lawrenceville,  
Southern Virginia, \$4.49; Fort  
Yukon Supply Fund, Alaska, \$1.96... 40 45  
LUDLOW — *St. Andrew's*: Wo. Aux.,  
Sp. for Rev. J. A. Staunton, Philip-  
pines ..... 2 00  
MILFORD — *Trinity Church*: Frn..... 2 13  
NORTH ADAMS — *St. John's*: Wo. Aux.,  
Japanese Bible-woman, Honolulu, \$5;  
Bible-woman, Hankow, \$5; Sp. for  
Foreign Insurance Fund, \$5; Sp.  
for Dr. Jefferys, St. Luke's Hospital,  
Shanghai, to restore sight to one  
blind woman, \$10; Sp. for St.  
Agnes's Hospital, Raleigh, North  
Carolina, \$6 ..... 31 00  
PITTSFIELD — *St. Stephen's S. S.*: For  
scholarship at Boone College, Wuchang,  
Hankow ..... 25 00  
STOCKBRIDGE — *St. Paul's*: For "All  
Saints' Day" scholarship, St. Eliza-  
beth's School, South Dakota..... 60 00  
WORCESTER — *St. Matthew's*: Sp. for  
Bishop Mann, North Dakota..... 5 00  
Worcester Convocation, Sp. for Bish-  
op Mann's work, North Dakota... 25 00  
MISCELLANEOUS — Anonymous, for the  
"Phillips Brooks" graduate scholar-  
ship, South Dakota..... 60 00

### Western Michigan

Ap. \$59.00

GRAND RAPIDS — *Grace*: Wo. Aux., for  
support of Rev. Mr. Ohashi, at  
Kanazawa, Kyoto ..... 25 00  
*St. Mark's*: Junior Aux., "Guy Van  
Gorder Thompson" scholarship, St.  
John's School, Cape Mount, Africa... 25 00  
SHERMAN — Mission, Gen. .... 4 00  
"J. W. B.," Gen..... 5 00

### Western New York

Ap. \$368.83; Sp. \$35.00

BATAVIA — *St. James's*: Gen..... 50  
BUFFALO — J. W. Crafts, Sp. for Church  
Extension Fund, Porto Rico..... 5 00  
F. J. Shepherd, \$2; Mr. and Mrs.  
E. S. Miller, \$2; Sp. for St. Luke's  
Hospital, Ponce, Porto Rico..... 4 00  
FREDONIA — *Trinity Missionary Society*:  
Mrs. John McLeod, Sp. for Bishop  
Brown's Building Fund, Arkansas... 1 00  
GENEVA — *Trinity Church*: "A Friend,"  
Sp. for building the dispensary,  
Wush, Shanghai ..... 25 00  
JAMESTOWN — *St. Luke's*: Gen..... 50  
ROCHESTER — *St. Andrew's*: Gen. (Ap-  
portionment, 1906-07) ..... 237 33  
*St. Luke's*: Dom., \$37.28; Gen., \$52.72;  
Wo. Aux., Dom., \$36.60..... 126 60  
*Trinity Church S. S.*: For Bishop Cox  
Day-school, Shanghai ..... 4 00

### West Texas

Sp. \$121.55

SAN ANTONIO — *St. Mark's*: Sp. for  
Alaska, at discretion of Archdeacon



Stuck .....	116 35
VICTORIA—Trinity Church: Wo. Aux., Sp. for Miss Elizabeth Barber, in Hankow .....	5 20

**West Virginia**

Ap. \$37.09; Sp. \$177.26

CHARLESTOWN—Zion Church: St. Andrew's Guild, Sp. for Dr. W. C. Brown's paper in Brazil.....	60 00
FAIRMOUNT—Christ Church: Wo. Aux., Sp. for support of a girl in Mr. Ishli's Orphanage, Tokyo.....	15 00
MOOREFIELD—Emmanuel Church: Gen. ....	9 84
NEW MARTINSVILLE—St. Ann's: Colored, \$3.75; Gen., 5 cts.....	3 80
PARKERSBURG—Trinity Church: Gen. ....	9 70
ROMNEY—St. Stephen's: Junior Aux., Gen., \$5; Sp. for Rev. C. E. Snavely, Porto Rico, for leper work, \$5.....	10 00
RAVENSWOOD—Grace: Gen. ....	8 75
MISCELLANEOUS—Branch Wo. Aux., Sp. for Dr. W. C. Brown, for Church Building Fund, Pelotas, Brazil.....	97 26

**Home Missionary Districts****Alaska**

Ap. \$10.00

ANVIK—Christ Church: Junior Aux., Gen. ....	10 00
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**Asheville**

Sp. \$10.00

BILTMORE—All Saints: Wo. Aux., Sp. for Bishop Wells, for Orphanage, Spokane .....	10 00
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**Kearney**

Ap. \$5.10

HASTINGS—St. Mark's: Gen.....	5 10
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**Olympia**

Ap. \$64.50; Sp. \$16.56

EVERETT—Trinity Church: Gen.....	5 00
SEATTLE—St. Mark's: Gen.....	59 50
VANCOUVER—St. Luke's: Sp. for Bishop Rowe's work, Alaska.....	16 56

**Sacramento**

Sp. \$10.00

MISCELLANEOUS—Rev. O. Parker, through Wo. Aux., Sp. for Domestic Contingent Fund .....	10 00
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**Salina**

Ap. \$10.00

MISCELLANEOUS—Babies' Branch, Gen. ....	10 00
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**South Dakota**

Ap. \$13.50

BROOKINGS—St. Paul's: Gen.....	5 00
DELL RAPIDS—Living Water: Gen....	6 00
DE SMET—St. Stephen's: Gen.....	2 50

**Spokane**

Ap. \$49.35

MISCELLANEOUS—Apportionment 1906-07, Gen. ....	49 35
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**Utah**

Ap. \$25.00

SALT LAKE CITY—St. Mark's Cathedral: Gen. ....	25 00
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**Wyoming**

Ap. \$15.85

CAMBRIA—St. David's: Gen.....	2 13
GILLETTE—Mission: Gen.....	3 00
NEW CASTLE—Christ Church: Gen....	5 72
SARATOGA—St. Barnabas': Gen.....	5 00

**Foreign Missionary Districts****Cuba**

Ap. \$75.00

HAVANA—Holy Trinity Church: Wo. Aux., Gen. ....	75 00
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**Africa**

Ap. \$124.16

"A Friend," Wo. Aux., salary of Miss Ida Porter, Shanghai.....	124 16
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**Miscellaneous**

Ap. \$9,735.26; Sp. \$3,494.02

Interest, Dom., \$3,282.65; Frn., \$1,868.88; Gen., \$1,534.23; Sp., \$633.62 .....	7,318 88
U. O. Wo. Aux., 1904, on account of Appropriations to September 1st, 1908, Dom., \$1,500; Frn., \$1,500....	3,000 00
Through Rev. Henry Russell Talbot, Sp. for Harvard Pavilion of the Manila Hospital, Philippine Islands..	1,920 16
Alumni Association of Episcopal Theological School, Cambridge, Massachusetts, Sp. on account of outfit and travelling expenses of Rev. Edward H. Fitzgerald, Hankow, China .....	250 00
Through Deaconess Wile, of Hawaii, from friends, Sp. at discretion of Bishop Restarick toward purchase of land for the Japanese Mission House, Honolulu .....	451 87
"A Friend," Sp. for Bishop Roots, Hankow .....	100 00
Meetings held in the Y. M. C. A. Hall, October 11th and 18th, Sp. for Rev. Mr. Clapp, Philippine Islands, \$4.46; Sp. for Bishop Keator, Olympia, \$17.85; Sp. for Bishop Scadding, Oregon, \$17.84; Sp. for Bishop Wells, Spokane, \$13.38; Sp. for Bishop Moreland, Sacramento, \$4.46; Sp. for Bishop Spalding, Utah, \$8.92; Sp. for Bishop Funsten, Idaho, \$4.46 "Friends," Sp. for North East Harbor Free Bed, Manila Hospital, Philippine Islands .....	67 00
Rev. A. A. Kerfoot Memorial Endowment Fund, for Scholarship, Mrs. Hooker's Orphanage, Mexico.....	50 00

**Legacies**

PA., PHILADELPHIA—Estate of Edmund Parsons Dwight, "To be used for the establishment of the Christian Religion, that the Light of the Gospel may be made to shine more perfect-

ly"; directed by the General Convention of 1907 that the legacy, with the accrued interest thereon, be invested and held as a fund to be known as the Edmund Parsons Dwight Fund, the income therefrom to be applied to the missionary uses of the Domestic and Foreign Missionary Society	44,299 27	Curtis, Dom., \$63.26; Indian, \$126.53; Colored, \$126.53; Frn., \$31.63..	347 95
VT., BURLINGTON—Estate of Le Grand B. Cannon, to the Society	5,000 00	WASH. (D.C.) WASHINGTON—Estate of Mrs. Mary M. Carter, to the Society	77 15
CONN., MERIDEN—Estate of Lemuel J.		PA., PHILADELPHIA—Estate of David Roberts, Dom.	41 25
Receipts for the month		\$ 92,725 24	
Amount previously acknowledged		335,529 88	
Total since Sept. 1st, 1907		\$428,255 12	

SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during November	Amounts previously acknowledged	Total
1. Applicable upon the appropriations of the Board	\$26,804 44	\$35,911 26	\$62,715 70
2. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board	16,156 68	23,110 80	39,167 48
3. Legacies for investment	44,299 27		44,299 27
4. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year	5,466 35	52,256 27	57,722 62
5. Specific deposit		224,251 55	224,251 55
Total	\$92,726 74	\$335,529 88	\$428,256 62

OFFERINGS TO PAY APPROPRIATIONS

Total receipts from September 1st, 1907, to December 1st, 1907, applicable upon the appropriations, divided according to the sources from which they have come, and compared with the corresponding period of the preceding year. Legacies are not included in the following items, as their disposition is not determined by the Board until the end of the fiscal year.

Source	To Dec. 1, 1907	To Dec. 1, 1906	Increase	Decrease
1. From congregations	\$23,463 74	\$24,958 40	\$.....	\$1,489 66
2. From individuals	10,659 63	11,419 68	.....	760 05
3. From Sunday-schools	2,100 66	1,903 64	197 02	
4. From Woman's Auxiliary	13,960 82	15,403 65	.....	1,442 83
5. From interest	11,922 58	11,603 82	318 76	
6. Miscellaneous items	608 27	1,291 75	.....	683 48
Totals	\$62,715 70	\$66,575 94	.....	\$3,860 24

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1st, 1907, TO AUGUST 31st, 1908

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad	\$993,744 28
2. To replace reserve funds temporarily used for the current work	138,460 57
Total	\$1,132,204 85
Total receipts to date applicable on appropriations	62,715 70
Amount needed before August 31st, 1908	\$1,069,489 15

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